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[For Terms, &c., see Fourth Page.]

Communications

LIFE PICTURES FROM THE GREAT BIOGRAPHY.

CHAPTER VII.

It was night when he entered the place where his wondering eyes had first beheld the light of day, the place endeared to him by all the early memories of his youthful days. The labors of the day were passed, and the weary laborers, escaped from the pitiless eye of the task-master, had sought that repose which they so much needed, yet Moses did not hesitate to call together the elders of the people, even at this seemingly untimely hour, and make known to them the glad prospects of the future. O, there was pure joy in the midst of that assembled group, when they knew that the Lord had looked down upon them in mercy, and was even now ready to deliver them. Hoary heads were bowed, and tears fell from eyes that had long since forgotten to weep, and there beneath the solemn stars that gazed the over-arching heavens, the song of thanksgiving and praise arose on the still night air, and was born on the wings of the attending angels up to the throne of heaven. But their trials were not yet ended; and when Moses boldly entered the reception hall of Pharaoh, accompanied by his brother, and told him that the God of Israel had commanded that he should let his people go, he angrily ordered them from his presence, and increased the burdens of the already over-taxed Israelites. Then Jehovah was angry with that people, whose king had mocked at his commands, and even dared the vengeance of the living God. He turned their rivers into blood, he sent the plague and the pestilence to destroy their land, yet still they refused to yield. In vain Moses pleaded with Pharaoh; in vain he urged that, for his own sake, and for the sake of his own people, he would let the Hebrew children go, but his proud heart was hardened against God's chosen people, and instead of listening to the voice of wisdom, and thus averting from his own people the judgments of high Heaven; instead of sending them forth in peace, he daily increased their burdens, and added to their afflictions. Ah, those were dark days for Pharaoh and his people, when the vial of God's wrath was poured out upon them. They saw Moses stand in their midst and raise his hands to heaven; they saw the dark clouds rise up in the western sky, and they knew that the fiery indignation was about to burst upon them. They heard the deep prelude music of the swifly approaching tempest; then the muttering thunders crashed the frowning vault of heaven; peal after peal reverberated from mountain, cliff, and woodland, causing the solid earth to reel and Pharaoh's palace to tremble to its foundation. The vivid lightning leaped from cloud to cloud, and sent their forked tongues down to earth, and answering flames leaped upward from the smoking ground. The tempest was upon them in all its fury. The grapes of heaven's artillery descended as if hurled by some mighty impetus; their cattle were smitten, the fruits of their field destroyed, yet they refused to listen to God's commands. Then God sent the locusts to destroy their land, and all that the fire and hail had spared the locusts consumed. And where during all this devastation and ruin were the Hebrew children? Were they too victims to Egyptian stubbornness and pride? Were they too, bowed down by the same Power that was smiting in righteous indignation a people that dared his wrath, and mocked at his power? No. That Arm that was uplifted to destroy the disobedient, was even as powerful to succor and save the obedient. The plague and the pestilence had passed over them, and they were safe. But not yet was the reign of terror and desolation ended; not yet was Pharaoh willing to bend his stubborn will, and yield obedience to the Hebrew God.

one star gazed the azure vault; not one ray of light pierced the more than midnight darkness. It was as if the hand of God was stretched out over their land and its shadow fell upon them like the shadow of death; yet the Angel of his Presence lighted up the Hebrews' home. Three times the sun rose and set upon that Egypt darkness, and then, when Pharaoh promised to let the captive Israelites go; when Moses called upon God the dark pall rolled away from the earth, like clouds before the wings of the tempest; and the sun again shed his healing rays upon them. Yet Pharaoh would not let Israel go, for God had hardened his heart against them in their affliction. Once more would God visit them in his wrath, and mete out his judgments upon them in his sore displeasure. Once more would he make them feel the weight of Almighty vengeance, before he led his people forth. It was midnight in Egypt, yet sleep visited not the Israelites in their tents. The hour of their redemption was at hand, and with their loins girded, their shoes on their feet, and their staff in their hand, they were ready to move when the Lord should call. And at that solemn midnight hour, while they were partaking of that first passover supper, the Angel passed over their houses; his dark wing cleaved the air; his dark shadow fell on the abodes of the Egyptians; he crossed their thresholds and placed the signet seal of death on many a brow, and then his dreadful mission ended, he bore back the message of his success to the great "I Am," who had sent him on his errand of destruction. Then was borne on the midnight air a wild, a bitter wail of agony and woe; a cry of agony so despairing, so heart-rending, that even the stout hearted Israelites shuddered as they heard. In the house of every Egyptian, there was one dead, even the first-born. The dark winged angel turned not aside for lordly palaces, or regal thrones; even there he did his work, and did it well. The heir to Pharaoh's throne had felt his breath fan his cheek; he had felt the shadow of his dark wing fall on his heart, stilling its every beating, and he, too, lay cold and still in death's embrace. Then Pharaoh's proud heart melted beneath this dreadful affliction that his own stubborn will had brought upon him and his people. He no longer dared stand up before Almighty God and dare his vengeance. He felt that the hand of God had come too near his own life, when the pride of his heart was smitten down before his eyes; and he called for Moses, and bade him lead the Israelites, with their wives and their little ones, their flocks and their herds, out of the land. He waited not to be longer entreated but impatiently demanded that they should go forth without delay, for a "fearful" looking-for of judgment and fiery indignation had taken possession of his soul. And they needed no second bidding to hasten their departure. They waited only for the signal; then their tents were struck, and that living army was in motion. Then mingling with the wail of grief, was heard the shouts of victory and thanksgiving. And O it was a time for rejoicing with that now freed people. The wheels of oppression were broken; his iron barriers were thrown down, and Liberty on gilded pinions was flying to receive them. Already they had begun a new life, a second existence.

Oh, Liberty, how dear thou art, how sweet to every living throbbing heart, how dear to burst our manacles in twain, how dear to see each dark foreboding day, how dear to feel, to know that we are free, how dear to bathe in Jesus' blood, and taste the "Liberty of God."

Yes, they felt that they were indeed free; that they must needs bow no longer beneath the vile yoke of tyranny and oppression; and as they stood on the borders of that land that had been nourished and watered by their tears, and sweat, and blood, that had witnessed their degradation and misery, they shook the very dust from their feet, as a memorial against the proud oppressor, and their glad halloings rent the air, and were borne by the passing breeze, even to the Egyptian camp.

Years before a little company of less than four score souls had entered Egypt, driven thither by the famine that prevailed throughout the land; and now a vast caravan, stretching away almost as far as the eye could reach, a great nation, a mighty army, had sprung up in their stead, and were going forth out of that land carrying the bones of Joseph in their midst, even as they had promised him upon his dying bed, and led by the hand of the living God. Yes, God went before his chosen people to show them the path in which he would have them walk. By day a pillar of cloud was his throne, and by night a pavilion of fire. Thus, day by day, and night after night, the glory of that holy Presence surrounded them, and shielded them from those dangers that hung like the dark spirit of evil about their path. On, through the barren wilderness, where the foot of man had never trod, where wild beasts roamed at pleasure, unscared and unmolested, Jehovah led his people. At last wearied with their march, they encamped for a time on the borders of the sea shore. On either hand tall mountains reared their lofty summits skyward; before them the

foam capped waves dashed angrily against the rocky barriers that confined them within their ocean caverns; behind them was the pathless wilderness which their weary feet had trod, and above them the pillar of cloud and of fire, and the Angel of Almighty Presence dwelt in their very midst.

That sacred Presence hovers o'er
The chosen of the Mighty Head,
To guide them to the shining shore,
Where sin and death torment no more;
To bless the path they tread,
Then onward press nor fear to meet,
The waves that dash around thy feet,
The surges that around thee roll,
For He will all the waves control.

LIGHT AND TRUTH SOLICITED CONCERNING ANTIOCHRIST.

CHAPTER II, SECTION IV.
Origin of the French Revolution.

It has been fully ascertained that the French Revolution was not eventually that virtuous struggle for liberty, which Americans at first apprehended. Nor were its enormities the accidental frenzy of an infuriated mob. But the revolution and those enormities were under the direction of a system of wickedness matured by men of the first talents, and most subtly propagated by multitudes in hidden concert, for nearly half a century. This we learn from the aforementioned writings of Robinson and Barnevelt, and from numerous other authentic sources. They untold at large the most diabolical scheme, with its ample evidence. In this I cannot follow them in a short dissertation. I can only sketch the outlines of the dismal plot. Voltaire, the great French philosopher, who was born at Paris, Feb. 20, 1694, and died not long before the French Revolution, conceived a design, in his early days, to overturn the Christian religion. This was his avowed object. And such were his genius and early turn of mind for the impious object of his undertaking, that while he was but a youth, he received the following reprimand from his professor, "Unfortunate young man! you will one day come to be the standard bearer of infidelity." So he proved in fact, and to a far greater degree than his professor, or any other man could have conceived. Voltaire was wont to say, "I am tired of hearing people repeat that twelve men have been sufficient to establish Christianity. I will prove that one may suffice to overthrow it." And, would add, "Christianity yields, none but poisonous weeds." And to the object of overturning the Christian religion he avowed to dedicate his life. To "crush the wretch," (as he would express it) meaning Jesus Christ, was henceforth to be the object of all his exertions. And this impious phrase became the watchword of his order. "Crush the wretch, then, crush the wretch." Voltaire associated with himself for his horrid purpose, a group of infidel philosophers; Diderot, D'Alembert, Rousseau and Frederick, King of Prussia; and shortly after he subtly found means to unite with him five or six of the crowned heads in Europe, in the impious conspiracy to destroy the religion of the gospel. The numbers, and influence of the conspirators rapidly increased. Their success was astonishing, even to themselves; as some of them exultingly acknowledged. So that they would often speak of the amazing power of secret societies; and of the facility with which they might bind the world with invisible bands.

Such was the preparedness of the mass of the Roman Catholics for infidelity, and such the influence of the infernal dragon, who was now furiously intent on erecting this new standard against the cause of Christ, that the scheme of Voltaire took effect, like fire in a field of dry stubble, with a strong wind to accelerate its fury. Voltaire boasted that from Geneva to Rome, not a Christian was to be found; and that if things went on at this rate, "in twenty years God would be in a pretty plight." This plan was prosecuted with incredible vigor and success. Secrecy was the soul of their order. "Strike deep, but hide the hand that gives the blow," and similar phrases, were with them watchwords of great significance. Their leaders received fictitious names; and they transacted their business in a language newly invented for the purpose. They prevailed to poison the sources of education. The highest of the French literary societies, they after much intrigue and management, filled with their members; and finally rendered the institution subservient to their views. Although the subversion of the Christian religion was their first object, as has been noted, yet the subversion of civil government was after a while united with it, by these propagators of impiety. It became a principle of their order, that all the restraints of religion and of civil government, were but an intolerable imposition, and that the goodness of the end sanctified whatever means may be adopted to abolish such restraints.

Free masonry was insidiously perverted, and made a medium and cover of this mischief, in a manner wholly contrary to its principles, or original design. Many of the lodges in France, and Germany, and other Polish countries, were corrupted, and became subservient to the views of Illuminism. Upon the discovery of this, an honorable Ma-

son in Europe thus bewails it, in an oration to his associates: "Brethren and companions, give free vent to your sorrow. The days of innocent equality are gone by. How- ever holy our mysteries may have been, the lodges are now profaned and sullied. Let your tears flow. Attired in your mourning robes, attend, and let us seal up the gates of our temples, for the profane have found means to penetrate into them. They have converted them into retreats for their impiety, and dens of conspirators. Within the sacred walls they have planned their horrid deeds, and the ruin of nations. Let us weep over our lodges whom they have seduced. Lodges that may serve as hiding-places for these conspirators, must forever remain shut, both to us and to every good citizen."

One who loves and seeks for truth and light.

THAT GLORIOUS WORLD.

O say, have you read of that glorious world
Where saints and angels dwell;
Where sorrow and sighing are never known,
And they never say farewell?

Have you heard of the robe, the palm, and the
Which the glorified saint shall wear; [sorrow,
The mansion of rest in the city of light,
Which the Saviour has gone to prepare.

That glorious world with its fadeless flowers,
Its fields of living green,
Where the streams in perpetual beauty glide,
And the tree of life is seen?

That city whose streets are paved with gold,
Its towers so dazzling bright,
Its walls of jasper, and gates of pearl,
Where God himself is the light?

Here the angels strike their golden harps,
Till the domes and arches ring,
And love, redeeming love and grace
Is the theme of the song they sing.

And the friends that have passed from our mortal
To that bright celestial shore,
Stand watching and waiting to welcome us there,
When our pilgrimages here is o'er.

That glorious world so pure and bright,
Where saints and angels dwell;
Where sorrow and sighing are never known,
And they never say farewell.

We are bound to that glorious city of light,
Where the Saviour has gone to prepare
A mansion of rest for the weary saint,
O say, will you go with us there?

FROM THE FREEDMEN'S MISSION.

Dear Brethren—Our work with the Christian Commission being ended, we are now entering the labors of the Mission upon which you have sent us; and thinking you might wish to learn at the outset our location, prospects and wants, we thus early lay them before you.

After much prayer, inquiry, and survey of the field around us, we have fixed upon a location for our mission. It is about a mile and a half east of the city of Nashville, on the opposite side of the Cumberland river. The village and town is called Edgefield, and contains about an equal number of white and colored families, and not far from six hundred of each. The town is well located and in many respects beautifully situated, gradually rising from the river and facing the city, which from each hill and vale may be seen towering up from its rock base, like an immense pyramid. We are told that this is one of the most healthy locations in this part of Tennessee. The Louisville and Nashville Railroad passes through the town, reminding us of home, and the friends we so much desire to see. There are some very good dwellings in the town, but the greater part are ordinary ones. Unlike the other suburbs of Nashville, there are but few huts here, most of the colored fugitives living in houses, which before the war were occupied by rebels, and were vacated when the Union army came here. Like all other southern towns that we have seen, this has a wild, uncultivated aspect; a transient like air about it; a kind of hanging position; nothing done as permanently. Much allowance, however, must be made on account of the war, which has ragged here furiously for the three or four past years. Its marks are traceable through all this vicinity, in the destruction of houses, fences, trees and shrubbery. Roads are everywhere, and all is a common to the traveler. Most of the whites here, although they have taken the oath of allegiance are seething at heart, and were it not for the military power no mission like ours would be tolerated here a day.

There are many advantages attached to our location here. 1st. We are near the source of the military power of the State and Department; and if there are any favors to be asked, we can do it personally and without delay. 2d. We are in direct communication with the North and East, by mail, telegraph, and express. 3d. We are secure from the depredations of guerrillas. 4th. Whatever we need or must have, we can get here at some price. There are other advantages, which this location has, over those in the more interior portions of the State; and we feel grateful to God that this great field has been left for us to occupy, or rather that we were directed to it. But all these advantages, of location, would amount to nothing to us, if we did not find here an abundant material upon which to bestow our labors. The field is full of wheat ready to garner. On every hand we are invited to come and gather in the sheaves. Nothing can exceed the delight of parents and children when they learn

that we are about to open schools and hold meetings among them. But how few can we instruct when compared with the multitudes who desire to be taught? We hardly know how to discriminate, for we cannot teach half of those who will come. Who and what ones shall we send away?

While we have thus in our possession one of the best locations in all the State, and a field as wide and extensive as we could have asked, we have found it impossible yet to commence our work, in consequence of being unable to secure a room or dwelling in which to live. Everything here that has a roof is full to overflowing. We have sought nearly a week without finding a place in which to lay our heads. Rent are very high, and board is enormously so. A single room unfurnished, and of ordinary dimensions and finished, cannot be obtained less than ten dollars per month. Board, from twelve to fifteen dollars per week. Everything to be used or consumed double what it is in New England.

We almost despaired of obtaining a place in which to hold a school or meetings of worship, but by perseverance for day among the "red tape" we have secured small building, built for, and formerly occupied by the blacks as a place of worship. It is owned by a secessionist, who it is said has left and gone south. Learning this we went immediately to the office of Brig. Gen. Miller in Nashville, and obtained his consent to assign us the house for the purpose which we desired it. We returned to the Commission Rooms, wrote a formal application for the house, together with a statement of our mission here, and the wants of the freed people in Edgefield. We presented this application yesterday, and without hesitation the General gave it his signature so that we have so much to begin with. The house, however, is without seats, and how we are to obtain them is the next great question. If we could obtain lumber, we could quickly make them, but lumber here is not to be had, except at the most exorbitant prices. We hope, however, that in some way we shall secure them. But the house is not all we shall need to carry on the work of our mission. We certainly should have another and larger one, as the one we have will not contain all that we can teach, much less the number that will press us to teach them. We have exhausted the resources of "red tape" diplomacy to obtain other houses in town for our schools. We have had an interview with Gov. Johnson of this State (our future Vice-President) in relation to obtaining the use of a certain unoccupied secession church in the village, and near it one we have secured; but on account of complications between church and State, we have failed in our efforts. The Governor, however, treated us with great kindness and respect, entering into the interests of the freedmen with much zeal, and promising his sympathy and co-operation. We had the sympathy and favor also of Gen. Miller, commanding this Post, and whatever can be done by him for any association of teachers, will also be done for us. We anticipated some difficulty in obtaining from him an order for rations, but found him entirely willing to grant it. He thinks that teachers of freedmen deserve all that they get from government, and much more. He is a large hearted man.

We have not yet drawn any rations, being still at the Commission Rooms; consequently we know not from experience how far the allowance of the government will go towards sustaining us. We have, however, made inquiries of the two Freedmen's Associations laboring on the west side of the city; and their answer is this: That for each teacher it costs two dollars a week beside the government rations. The expense of cooking is not included, but the simple cost of the additional articles of diet required. Here is an expense of eight dollars per month for each teacher, besides cooking, washing, fuel and lights. At first we thought these Associations must live extravagantly, but in coming to their tables we found a very ordinary fare; and we are now satisfied that they live most economically. Fuel is high. Coal is nineteen dollars per ton, and wood fifteen. This coal is not anthracite, but soft coal, and burns out much faster than that which we use at the east. Butter is one dollar per pound, and eggs the same per dozen. Coal oil for burning is two dollars per gallon. Everything else is in the same ratio. House-keeping utensils are scarce on account of the great demand, and the difficulty of getting them transported from the north. Furniture is exceedingly high for the same reason, and the few articles which must be had and they of the most common sort, are almost beyond the reach of the man in ordinary circumstances. What is here bought is for use and by necessity. Luxuries are hardly thought of except by the rich; the necessities of life can hardly now be obtained by the poorer class.

Our brethren will at once see what the prospects and wants of the mission are. We certainly have a good and wide field. God has not failed to give us this; and now the question comes to us all, shall we occupy and cultivate it? In order to do this we must work both here and there—we

against the Spirit, but never of its ceasing to do so, nor of its ceasing to exist. Paul had need of a "thorn in the flesh," (something sent by God to arrest the workings of sin, and to prevent its hindering the Apostle's labors), lest he should be puffed up through the abundance of revelations.

It is, therefore plain, that a man's being caught up to the third heaven had in no wise changed the nature and tendency of the flesh in its opposition and unthankfulness to God. The flesh is ever the same, and might have grown proud even of this exalted knowledge of God. The Divine remedy did not consist in a change of the nature, but in some means of keeping under that nature, still even. Again, Peter's was an humbling experience. Though "filled with the Spirit," (Acts 4:8), he ceased to eat with the Gentiles, (Gal. 2:12), and walked not uprightly according to the truth of the gospel; yet Paul, far from regarding these things as sins, withstood him to the face and reproved him before them all.

On this subject of "perfection," the history of Job is instructive. The questions opened in this book may be thus stated: Is a man full of grace, a perfect man, wholly without sin, so that he might present himself before God as having it not; or, on the contrary, sin in him? If through grace, the walk of such an one has been after the manner worthy of his vocation, should he not still, not only the rather, search thoroughly into and judge his state of soul before God? Instead of becoming self-satisfied by reason of the grace accorded, ought he not to forget things which are behind—all his spiritual progress—and reach forth to the things before him, in a self-distrusting humility and watchfulness; recognizing the existence of an evil nature, though its actions may not be perceived?

It is sometimes urged that we are under "the law of love," and it is thereby meant, that we are not bound to fulfil the law given to Moses, but are under one which tolerates certain errors and deviations of things that would otherwise have been condemned. If such be the case, the gospel becomes, not a valuation by grace, but only a less rigorous law. There is no fully-like making the blindness of our hearts the estimate of sin. The veil is rent and the light of God's business shines forth. The Cross reveals his estimate of sin, and at the same time the depth of his love, and it is our joy to know that, in evil and delinquency, what they may, "the blood of Jesus Christ, God's Son, cleanses from all sin."

It is remarkable that the reason for its being sent (that he should be exalted above measure?) is twice stated. 2 Cor. 12:7.

which is the north-east corner town of Franklin county, Mass., is situated Mount Grace, from the top of which, is a beautiful prospect, embracing a view of nearly fifty miles in every direction, exceedingly grand and picturesque. Tradition says the mountain was named for a child of Mrs. Rowlandson, who died and was buried near the foot of it, at the time she was taken captive by the Indians, at Lancaster, and carried to Canada. We find no proof of this assertion, in Mrs. Rowlandson's account of her captivity. But what I was about to relate, is this. Capt. Daniel Noyes Smith, with wife and children, moved from Sudbury to Warwick in 1814. In October, 1864, the parents having long since deceased, the surviving children, seven in number, had a family meeting in Warwick, at the house of one of the members. One had a wife with him, and two had husbands with them. The most remarkable part of the story is yet to be told. It was the first time in their lives that the above seven brothers and sisters had all been together, and their parents had never seen them together, as the oldest of them had left home, before some of the younger ones were born. The next day after the meeting, they visited the top of Mount Grace, and one of their number proposed to perpetuate the event by engraving on the south face of a large granite rock, which lays on the top of the mountain, the names, in a single column, in the following order, and a reference to an appropriate text of Scripture, of each surviving member of the family. The record is this:

The children of Capt. D. N. Smith visited this place Oct. 8, 1864.
Sally, Prov. 31: 25; Gilbert, Gen. 10: 31; Daniel, Luke 9: 60; Rebeckah, Pro. 31: 11; Adam, Gen. 4: 22; Mary, Ps. 37: 7; Relief, Prov. 31: 27; Eccl. 1: 4.

The letters are out deep, and will probably be legible two hundred years, and will undoubtedly cause much wonder in after-times.

S. B.
Original.

LIVING CHRISTIANS.

BY ELDER S. A. CHAPLIN.

Living Christianity, as seen in the daily conduct of its professors, impresses, perhaps, more deeply, the hearts of beholders, than any preceptive or didactic teaching. Hence we have so much of historical narrative in the volume of revelation. The most we know of many of the dear saints of God, is, what they did, and how they lived. Noah preached many good sermons in 120 years of ministry, no one of which is recorded. We are taught by what he did—He prepared an ark to the saving of his house. Not what Abraham, "the friend of God" said—but what he did in obedience to God, fills the record of his life. A great part of the record of Jesus' life is to teach, how he lived, and what he did. When we think of this Divine One, 'tis his active life stands out before us in bold relief. We see him by the suffering, and by the hier, and by the grave of the silent dead, and thence learn his God-like nature. Dorcas perhaps prayed fervently, and possibly exhorted like an angel, but we know her as one "full of alms deeds," and we know her disinterested benevolence from "the coats and garments which she made." And when the writers of revelation have left instructions, their aim has been to teach us what to do, how to act, in order to please God. The solemn investigations of judgment proceed on our course of conduct—a life and actions—in this present world. "For the Son of Man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." God help us "to be living epistles, known and read of all men."

Piercet, Kosciusko Co., Ind., Feb. 1, 1865.

A HAPPY DEATH.

Original. SEMI-CENTENNIAL SERMON.

The twelfth of October last was a memorable day in the history of Warwick. Rev. Preserved Smith, who was installed pastor of the Unitarian church in this place fifty years ago, preached a historical sermon on the occasion, which was full of interest to the people in that vicinity. Warwick was formerly called Roxbury Canada, from its being a grant of land to residents of Roxbury who had served in the war against the latter place. There was formerly but one church in the place, and Mr. Smith was the third pastor, in which capacity he served for many years. He is now quite aged and somewhat infirm.

His text was, "Having obtained help of God, I continue unto this day." He traced the history of the church from its organization to the present time; also the organization of the Sabbath school under his pastoral labors. This was the first Sabbath school I ever attended, and the impressions I received, and the associations connected with it are still fresh in my memory. There were a few others present who were also members of the school at that time. About the first lesson I had, was to commit to memory the fifth, sixth and seventh chapters of Matthew, and if the children in our Sabbath schools at the present time were required to repeat portions of Scripture as a part of their Sabbath school exercise, they would become better Bible students.

The occasion called together a large congregation of both old and young people. Some who were formerly residents of the place, but had long since left, were present. There was a collation provided, and a social meeting, consisting of short addresses, singing, &c., concluded the exercises of the day. I thought I would leave some memorial of my visit to the place of my childhood, and engraved my name with the others of the family upon a rock, but never expected to see it in print, but on going into the Anti-quarian Rooms in Boston, I found in their quarterly the following, which had been communicated by a member of the Society, who formerly lived in Warwick, and was there at the time.

D. N. SMITH.
A MEMORIAL STONE IN WARWICK, MASS.
Near the middle of the town of Warwick,

alone with all the strength she had. A short time before she died she opened her eyes and looked into the faces of all around her dying bed, one after another—some dozen friends besides her family being present—and said as if in answer to a question, "Yes, thank my God he has given me my sight and senses up to the last, and I know you every one;" again enjoining it upon all to meet her in heaven.

For four long hours these scenes lasted, and near their close she asked me if it was wrong to be impatient. I replied that I had not heard a murmur from her through all her sufferings. She said I misunderstood her, and said there were so many heavenly messengers all around her ready to carry her away, and as much as she loved us and would like to stay with us she was impatient to commit her soul to their charge and fly away to that sunbright clime where they dwelt. Heaven had then more attractions than earth, and soon after this, cautioning us not to look for her in the cold grave—she would not be there—but look on high and believe I am there, when I am gone—I am gone," she gave her soul to this convoy of angels and winged her way to glory with them. She died as she had lived, with His love in her heart and life, and His smiles upon her. She loved her class room and the prayer-meeting, and always responded when called on in public or private, and had great faith and earnestness in her exercises, and got very near heaven oftentimes in them, and was thus a very great blessing and help to others. She made the last prayer at the dying bedside of her sister some years ago; and this sister, though a stranger to grace before, laid hold of the Saviour, and rejoiced and shouted forth the praises of God while she was praying and after it was over, and in a short time after went off to the good world to await her coming. I have witnessed many happy death-bed scenes, but this was beyond anything I have ever seen, and was very full of glory and of God, and our minister and others with him have said, "Let me die such a death, and let my last end be like hers, and we will be satisfied."

Our minister improved this occasion for the good of the living, and according to her request sung her favorite hymn again, "O sing to me of heaven," with her lifeless clay in the center of the room, open in her coffin; and when we came to this part of the hymn, "Then close my sightless eyes and lay me down to rest. And clasp my pale and icy hands upon my lifeless breast: Then round my senseless clay assemble those I love, And sing of heaven, delightful heaven, my glorious home above," the effect was overwhelming, and every eye was filled with tears, and deep and lasting impressions, I trust, were made on all present. We then carried her away from her western home, and laid her body peacefully, gently under the lawns, by the side of her child and grandchild, to await the great call to arise from the dust, and soul and body to be forever with the Lord.—R. L. Barry.

"I HEARD SINGING TO-NIGHT."

"I'll tell you what, I heard singing to-night that made me wish I was in heaven or good enough to go there," said an old backwoodsman to his wife, as, entering their log hut, he sat down to his evening meal. "Where did you hear it?" she asked. "At our neighbor's up yonder. They must feel something I don't know about, or they couldn't sing so."

"When they first came here," said the wife, "I thought they were proud and stiff; but they are real good neighbors; and I heard they were good folks, too." "Well," said he, "I mean to go to church to-morrow, and see if I can't hear some singing like that."

The singer knew that her neighbors were ignorant, rough, and unbelieving, nearing the decline of life, and unwilling to be approached on the subject of religion. The old wife especially was so nearly a heathen that she would never enter a church, never allow the visit of a minister, nor listen to the reading of God's word, or even the singing of a hymn. The man was a poor but honest day-laborer, who had ruined his worldly affairs by indulgence in strong drink; but had been lifted out of the pit, and been sober for many years. Still he was a rough, swearing man, and his heart unsoftened by any religious influences.

One glorious summer evening, as the sun was going down, the lady seated herself at the door, and involuntarily tuned her voice to Mrs. Hemans' sweet vesper song, "Come to the sunset tree." She felt the spirit of the heavenly words, and sang with fervor. When near the close of the hymn, she cast her eyes to the field where her neighbor was at work, and saw that he was listening intently. Instantly the thought flashed into her mind, "O, if I could raise that poor man to think of heaven." She closed her refrain, and then commenced, "On Jordan's stormy banks I stand," singing it, "with the spirit and the understanding also." The firmament above her foreshadowed the glories of that state described by the hymn, and the beauty of the green earth reminded her of the pastures above, where the redeemed are walking by the river of life. And as she sang, the old man listened almost spell-bound. The singer did not wish to call admiration to her full-toned voice; she wished to glorify God by leading one of his creatures to think of him. "I will sing to God's praise whenever he can hear me, and perhaps he may be led to praise the Lord himself," was her mental resolve.

The next Sabbath the old man was at church. This cheered the lady, and she said, "I will sing whenever he comes." Ere another week was closed, he was at work again. This time she sang,

Just as I am, without one plea,
But that thy blood was shed for me,
Slowly, distinctly she sang, that he might take in the full meaning of the words, and feeling their sweet pathos in her inmost soul, she poured out all the hymn. The listener shook his head, and rubbed his hand quickly over his eyes.

The next Sabbath evening he was among the praying people of God, earnestly inquiring for the way of salvation. The singer had sowed, and earnestly asked the Lord to make him one of his own children. It may be that other influences led him to the house of God and to think of his soul, but certainly God has blessed the voice of music as one of his instruments.

Seeking further to do good, the lady encouraged his poor ignorant wife in many friendly ways, and one day invited her into the parlor to hear her piano. She had never seen nor heard such an instrument, and was wonder-struck. The lady called her daughters to her side, and all joined in singing, "All hail the power of Jesus' name," in old Coronation.

"Do you like that?" said the lady. "O, it's nice. I believe I heard that tune somewhere, when I was a gal, but I've forgot."

"Probably you heard it at church. It is often sung there. We cannot sing the praises of Jesus too often, for he came to save us poor sinners." Then they all sang, "Come, humble sinner, in whose breast," etc. The woman rose and said she must go, and was invited to "come again." "O, I'll come often if I can hear you sing."

"Mother, you take a strange way to win souls; do you think you will succeed?"

"Why not, my daughter? Has not God commanded that *whosoever* we do should be done to his glory? And if he has given us voices to sing, should we not use them in his service? There are many ears who will listen to a hymn for the sake of the tune, who will not hear a word from the Bible. Our voices and our musical instruments should all be employed in winning lost souls."

MINISTERING ANGELS.

Being in Boston the other day, I was passing along a rather poor street, when I was accosted by a young lady with whom I formerly had some acquaintance. I did not recognize her at first, but the tones of her voice soon recalled her to my recollection. As we stood for some moments chatting together, I could not help noticing a change in her appearance. Five years ago I had known Miss H— well. She was the only child of one of the richest merchants in Boston, and the brightest, gayest creature that can be imagined, the spoiled darling of admiring friends, the very "topmost sparkle" on the glittering wave of fashionable life. Now her appearance, though not shabby, was greatly changed. A plain, dark dress, a cloak of last year's pattern, a cheap though tasteful bonnet, and well worn furs, made up a costume which she would not have thought it possible to appear in once. Her manner, too, seemed a little subdued from its old buoyancy, and her cheerful, smiling face had a shade of thoughtfulness which I did not remember then. I had never heard of any reverses that had overtaken Miss H— or her family; still I supposed something of the kind must have happened, and felt much sympathy for her changed fortunes.

Meeting a friend soon after, I inquired of him what it meant. "Oh," said he, "it's only the war. The pressure of the public calamity has sobered her, and transformed the gay girl we once knew into something only a little lower than the angels. She has not lost her property, and Heaven forbid she should, for money in such hands is doubly blessed. She has no near friends of her own to give up, but she has devoted herself to other people's friends. Sick and wounded soldiers, widows and orphans, every form of suffering which the war has produced, finds a consoler in her. She wears her old hats, and turns her old dresses wrong side up and inside out, that she may give all her allowance to the destitute. And not only her allowance, but her time, is all given. There is not a seamstress in Boston who works harder, or more hours than she, making clothing, distributing necessities, and hunting up cases of relief. War is the devil's work, I know, but it calls angels into the field sometimes."

This is not a fancy sketch. If I were at liberty to give the real name of the lady here spoken of, many would recognize it as belonging to one of the most honored families in New England. Nor is hers a solitary case. Innumerable are the instances of women bred in luxury, who might live, as many of them formerly did live, in selfish ease, who devote their time, strength and money, without stint, to relieving the suffering caused by the war.

REVIVALS.

We clip the following from the Methodist of Feb. 4th. It is a cheering indication that the work of God is about to revive with great power.

An interesting revival is going on in the Thirty-seventh street M. E. Church, under the charge of Rev. W. H. Boole. The revival spirit has pervaded the church since October, and nearly twenty were converted before the holidays. Protracted meetings were commenced on New-Year's week. The interest has increased. Several have been converted every evening. On the 22d the praying band took charge; fifty were at the altar, and twenty-two were converted. Since then the altar has been thronged, and there have been from ten to twelve conversions every evening.

A gracious revival has been in progress at the Central M. E. Church, Newark, N. J., Rev. L. R. Dunn pastor, since the beginning of the year. There have been seekers at the altar nearly every evening. The work, which has also extended to the Sunday-school, is still going on with unabated interest.

The revival column of the *Pittsburg Christian Advocate* of January 21st contains accounts of nearly four hundred accessions to the M. E. Church.

The *Western Advocate* of January 25th reports revivals at Princeton, New-Albany, Rising Sun, Bloomfield, the Indiana Ashbury University, Patoka, Fredericksburg, Moore's Hill, and Shoal's circuit, Indiana; and La Carke, Moscow, Crestline, Lynchburg, Newark, and Christie chapel, Cin-

cinnati, Ohio, with a total of upwards of six hundred conversions.

The revival column of the *Central Christian Advocate* of January 25th contains accounts of upwards of six hundred conversions or accessions. The *Pittsburg Advocate* for January 28th reports upwards of six hundred conversions or accessions.

The Advent Herald.

TUESDAY, FEBRUARY 14, 1865.

JOSIAH LITCH, EDITOR.

THE REIGN OF GOD.

A gentleman in New York city, a stranger to us, who has met with a copy of the *Advent Herald*, writes us that it appears to him unreasonable that Jesus Christ should leave his glorious throne in heaven and come to earth to reign on a temporal throne. He thinks that it is sustained neither by reason nor revelation.

But he maintains that there is yet to be born a prince of the house of David, "whose name is the Branch," who will fill David's throne and reign over the restored tribes of Israel in Jerusalem.

We ask his attention to Peter's use of Ps. 132: 11, in his sermon on the day of Pentecost. Acts 2: 30, 31. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Does not Peter assign the throne of David, in his resurrection state to Christ? Was he mistaken? Does not Paul speak, Rom. 1: 3, of Jesus Christ, the Son of David according to the flesh? Did not the angel Gabriel, Luke 1: 31, declare that God will give to Jesus Christ the throne of his Father David and that he shall reign over the house of Jacob forever, and of his kingdom there shall be no end? Why then look for another? Is not the righteous Branch to be raised to David, to be called "The Lord our righteousness?" Jer. 23: 5, 6. Had our friend been in the days of John the Baptist when his disciples returned with the Saviour's answer to his question, "Art thou he that should come, or look we for another?" what conclusion would he have reached as to its import? Tell John what things ye see and hear; the blind see, the deaf hear, the lame walk, the lepers are cleansed, the dead are raised up, and the poor have the gospel preached unto them. Would he have said, "yes, but after all, I think we are to look for another?"

We have no doubt but what it strikes our friend very strangely to hear the idea advanced that the promises of God to Christ will yet be most assuredly fulfilled, and he shall receive the throne of his Father David. But if he will study the Word, he will, we are persuaded, come at last to the conclusion that it is even so, and that he shall yet "come in his glory and sit on the throne of his glory." And that "in the regeneration, when the Son of Man shall sit in the throne of his glory," the twelve Apostles shall sit on twelve thrones judging the twelve tribes of Israel.

Much that he looks for as described in the prophets has been fulfilled, and much more will never be realized, because the Jews rejected their King in the day of their visitation.

THE SABBATIC YEAR AND JUBILEE.

For the purpose of showing our readers the impossibility of Mr. Thurman's system of Sabbaths and jubilees, admitting the six sowings and gatherings, between two Sabbath years we present them with a diagram.

Keep in mind that Mr. Thurman commences his years at the new moon nearest the vernal equinox. Fourteen days after this was the Passover. On the morrow after the Sabbath following the Passover, a sheaf of first fruits of the barley harvest was gathered, and waved before the Lord. No green ears were permitted to be eaten until after this. This barley harvest was the first gathered; then followed the wheat harvest. This harvest must be sowed the preceding fall, to come forward so early in the year. Could the crop sowed in the fall of the sixth year be gathered without gathering it in the spring of the Sabbath year?

But the law says, "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard and gather in the fruit thereof." It cannot be done on his hypothesis. In Judea they did not sow in the spring and reap in the fall. Had they done so, the first fruits could not have been offered with the feast of unleavened bread and of Pentecost, as they were offered. There can therefore be no crop raised and gathered in the sixth year. And the law forbade them to gather it in the seventh year. Take the following:

Sabbatic year, neither sow nor reap.—1st year.—2d year.—3d year.—4th year.—5th year.—6th year.
Spring of 1st year can't sow, for it is not the season. Fall of first year sow, and reap in spring of 2d year. One crop. Fall of 2d year sow, and reap in spring of 3d year. Second crop. Fall of 3d year sow, and reap in spring of 4th year. 3d crop. Fall of fourth year sow and reap in spring of 5th year. 4th crop. Fall of 5th year sow, and spring of 6th year reap. Fifth crop. Fall of 6th year sow, and spring of 7th year is the Sabbath, and must not reap.

Yet the law requires the sixth crop, and in the 48th year especially, demands that it shall bring forth fruit for three years.

Contrast this with Stevenson's theory. Harvest year commences with the seventh month.

Sabbath 7th year, rest.—1st year.—2d year.—3d year.—4th year.—5th year.—6th year.—Sabbath, rest.
Here we have rest the 7th year from autumn to autumn, or 7th month to 7th month.

At the close of the 7th year sow in the fall reap in the spring of first year. 1st crop. Sow in the fall of 2d year, reap in the spring. 2d crop. Sow in fall of third year, reap in spring. 3d crop. Sow in fall of 4th year, reap in

spring. 4th crop. Sow in fall of 5th year, reap in spring. 5th crop. Sow in fall of 6th year, reap in spring. 6th crop. In 7th month the Sabbath year begins. Do not sow in fall nor reap in spring. It is a year of rest. At the close of the 49th year, the 10th day of 7th month in fiftieth year, the trumpet of jubilee sounds. The jubilee is also a year of rest. "In it thou shalt neither sow thy field nor prune thy vineyard, nor gather in the fruit thereof." "A jubilee shall that 50th year be unto you."

Reader, which corresponds the nearest to the law, the scheme of Thurman or Stevenson?

If any one can show, how, on Thurman's plan, six consecutive crops can be raised and gathered without infringing on a Sabbath year, our columns are open for them to do so.

POLITICAL ARTICLES.

A beloved brother writes us, that himself and others are aggrieved with some expressions in our editorial on the late presidential election, which they feel reflects on their honesty in voting the Democratic ticket. Now we assure them that it was furtherest from our thoughts to reflect thus upon them, or to doubt their honesty; and we ask their pardon for any harsh expressions either in that or our selected article from the *Philadelphia Press*. Our object in giving that selection was to call attention to the relation of the Romanists to our country. No man in the United States knows more of the frauds and corruptions of that class than Mr. Forney, proprietor of the *Press*. No secular paper is more vigilant in watching the movements of the Papacy and foreign governments and their bearing on our own country. And we assure our readers that his article was not a false alarm. We have more to fear from Romanists than the whole of rebellion in arms. The Fenian Brotherhood in its secret workings, is more to be dreaded than any other power. If our readers could see what we have seen and do see, year after year, in our great cities, of the frauds and corruptions committed by that class of persons, they would feel that our alarm was not causeless. The Romanists are almost a political unit, led by the priesthood, to vote or fight, as they are told by bishop or priest. Bishop Hughes had but to tell the gigantic mob of New York, to go home, and all was in an instant at an end, and the city quiet. The city of New York, if left to itself, would be almost uninhabitable by decent people. But the State has come to the rescue, and appoint a Metropolitan police by State authority, who are not dependent on New York votes or patronage; and the state of things is bearable. The same is fast becoming the fact in Boston, so much so, that the most strenuous efforts are being made by the friends of order to have a Metropolitan police here, appointed by State authority. Our present Boston police dare not execute the law. These are not welcome truths; but truths they are, nevertheless, and our readers who are looking for the "signs of the times" should know them. What can we expect from a class led by the Pope of Rome, who puts forth such sentiments on the subject of his claims and rights over the world as to even startle the monarchies of Europe? And his subjects here are almost a unit in their vote. We felt when we made the selection, and still feel, that all our readers should understand these things.

GOOD NEWS.

We have good news coming to us from various quarters. The conversion of sinners is being achieved. While these indications of the presence and workings of the Holy Spirit are manifest it is time for us to work for God. Beside the letters we publish, Bro. M. B. Patterson, Valley Falls R. L., informs us that the spirit of God is moving among the people there, several have given their hearts to Christ, and are awaiting baptism.

Our news from the Freedmen's Mission is full of encouragement, and calls on us for constant, earnest prayer that God may support and give success to our Missionaries; and also to see that the *claims* of the mission are fully met. Friends will see by this week's letter how pressing those wants are.

Bro. Leslie's health is poor at present, so much so that he writes with difficulty. We call attention to the valuable hints of Bro. Robinson on the subject of promoting revivals; his suggestions fully meet our views of the case. Let us, then, repent of our half heartedness in the work of the Lord, and give ourselves to him afresh. Then we may expect to see his work go forward with power.

STEVENSON AND THURMAN.

"Is the canon of Ptolemy correct? This was the question in debate. Ptolemy was an Egyptian, born in A. D. 70, and died A. D. about 150. He was a celebrated geographer, historian, astronomer, and mathematician. He collected historical and chronological facts, and embodied them in a work celebrated as Ptolemy's Canon. Living at that early period and being nearer the sources of information as to ancient events and dates, his work is regarded as high authority, by the learned world.

But Mr. Thurman in interpreting prophecy decides from Isa. 44th and 45th chapters, that the commandment, Dan. 9: 25, to restore and build Jerusalem, went forth in the first year of Cyrus, king of Persia, Ez. 1st chapter; and the 69 weeks to Messiah being 483 years, end at Christ's birth B. C. 5. Hence the first year of Cyrus was B. C. 488.

But Ptolemy's Canon fixes the 1st year of Cyrus B. C. 538, for his joint reign with Darius the Mede, or 536 for his sole reign. This makes a difference of about 48 years between Ptolemy and Thurman.

Mr. Thurman and Ptolemy agree as far as B. C. 431, so that the dispute does not come this side of that point. Mr. Thurman has undertaken to show that Ptolemy is mistaken by that number of years between the reign of Cyrus and the first year of the Peloponnesian war, where they agree, B. C. 431. Here then we have a period of 105 years, according to Ptolemy, which Mr.

Thurman says was only 57 years. To meet this he attempts to show that there were no such eclipses as described by various historians in the years assigned for them in the Canon. And invalidating the testimony of the Canon in reference to the eclipses, that therefore his Canon is not true.

M. Stevenson not being a practical astronomer, and therefore not able to enter into the astronomical question, undertook to sustain the chronology of the Canon from the concurrent testimony of various historians and chronologists who wrote independent of each other.

One line of argument was based on the testimony of ancient monumental inscriptions, which was of great force. We propose soon to give our readers Mr. Stevenson's argument from the Parian Chronicle, found on marble slabs engraved some 260 years B. C., and extending backward several hundred years. These records were written in Greek, and have been somewhat impaired by time, but can no more be set aside than the chronology on the tombstones and monuments of our own day. The marble slabs are safely preserved for reference and examination by all the curious in such matters.

Having thus stated the nature and point of discussion we shall leave the subject for another article.

TENT FOR THE WEST.

As the season approaches for active campaigning, brethren at the west are anxious for the tent. Bro. Overturf wishes all remittances for it to be made to this office direct, as the material will, probably be purchased here cheaper than there.

Friends at the west will please communicate with Elder A. Brown, Pike, Muscatine Co., Iowa, in reference to general tent or grove meetings, as he will wish to lay out his work for the season to the best advantage. If you wish meetings write soon. As will be seen by Bro. Woodworth's letter this week, he is successfully at work. And do not forget that it costs something to live and travel.

REVISED NEW TESTAMENT.

We are now prepared to fill orders for the Revised New Testament.
Plain Cloth binding, \$1 00
Roan Gilt, 2 00
We have also a new edition of the Christian Lyre, 75
Postage 8
Pocket Harps 90

News of the Week.

WAR NEWS.

Several engagements took place near Petersburg on Sunday, Monday and Tuesday of last week, in which our forces made a permanent advance of about five miles, so that their artillery commands the Southside railroad. They met with severe losses amounting to 1143, killed, wounded and missing. The rebels lost about the same.

Sherman, at last accounts, was near Branchville, S. C., and had cut the communication between Augusta, Ga., and Richmond. He is expected soon at Charleston. The peace commission have reported and so has Mr. Lincoln. Both agree that no progress toward a peace was made by the meeting. It only remains to fight it out till one side yields. Stirring times are expected. The proposition to arm the slaves and put them into the Southern army has been rejected by the Rebel Senate.

Richmond papers report a rumor in that city that Sherman has taken Branchville, and that Charleston is evacuated; but the report needed confirmation.

From the army of the Potomac the report is, that since the failure of the Peace Conference, desertions from the rebel army are more numerous than ever.

Gen. Thomas with the army of the Cumberland in co-operation with Gen. Cauby at New Orleans, have commenced a combined movement on Montgomery, the former rebel capital, Selma and Mobile, Alabama. The occupation of these places will end the war on the Gulf of Mexico, this side the mouth of the Mississippi river.

Correspondence.

FROM D. L. ROBINSON.

Bro. Litch:—I am well, and well at work. We still continue our meetings this week, (the 6th.) for God works with us and for us, and the brethren and sisters have a mind to work, every one having taken part with joy; the young converts also, and many good brethren of all the churches around us, Baptists, Methodists, Presbyterians and Episcopalians. Praise God for all this. It is his doing, to him be the glory.

Our Sabbath school arose to 119 last Sabbath—every seat but one occupied! What shall we do for room? Five new classes yesterday, and still they come. O the bliss of it! About twenty-five have professed to be converted. I baptized thirteen yesterday at the First Baptist church, and Mr. Miller nine at the same time. There are ten more who wish to be baptized soon. Seekers were as many last week from Wednesday evening to the close of the week, as at any time of our meetings.

Bro. Gates has been with us for two weeks, since Bro. Osler left. The labors of both have been blessed of God to souls. We hope to see still more come to the Saviour, and that the work may go on through the year, and Bro. Elwell will have not simply a new and small church, but a living, growing, working revival one, to the joy of all, and the glory of God. Let us all pray for it, and that God may soon enlarge their borders with a larger house and more souls.

I must ask to correct Bro. Osler's article in three particulars; mistakes into which he fell probably from writing away from here, and without any thought of wrong.

1. It was not me who first mooted the building a meeting-house here, but Bro. Prior, whose faith and zeal was always stronger than mine, and kept mine alive, through the blessing of God, when weak; for I felt always

I could take hold with him, and so it was with the other brethren I think also.

2. The \$1700 subscription was the whole subscribed from all sources. What I obtained was about \$1400. An inadvertence of memory, no doubt.

The third is in heaping the honor on me. I must disclaim it. When the great day comes, it will be seen I was greatly deficient. It might have been done sooner and better if I had been faithful, but God has forgiven and blessed us. Brethren here have labored, and in many respects better than I. But we all feel that it is God who has broken the icy prejudice, and set before us an open door to gather a harvest of souls. It has far transcended the faith of any and all of us. To him be the glory and praise. Bro. Osler will no doubt be as glad of these corrections as we are to make them.

I fear from my own experience that the chief reason we have no more revivals is our own cold hearts, weak faith, and bad lives. Always when I have stood clear and strong in the Lord, I have had God true to bless my labors and give me fruits. Some, I think, every year of my ministry. But many when most faithful. How apt we are to lay it off on the bad times and coldness of the people or churches, instead of humbling ourselves and crying mightily to God with fasting and weeping, and mourning, and not let him go, till he grants our urgent request. One such can chase a thousand, but two can put ten thousand to flight. Try it, brethren and sisters, try it! God is gracious, God is faithful, God is mighty, God is working always to the end with all who are workers together with him. Try it, try it, churches and ministers, prove him, try it.

Trenton, N. J., Feb. 9, 1865.

A sister, in paying her subscription to the commencement of the present year says:

"I have been thinking, for some time, that I should be obliged to give up my paper; but it would be hard parting with it now, for I have taken it ever since it was first published, so you may send it until you hear from me again."

We trust that a kind Providence will continue to provide the means so that our beloved sister may continue her subscription as long as her life may be spared, or until the coming of the Redeemer. It is with great reluctance that we erase from our list the name of any one who, for so many years, has been an interested reader of the *Herald*.

FROM BRO. EDWARD TRITTON.

Dear Bro. Litch:—For several years the *Herald* has come to my roof as a welcome messenger of good news from a far country, and I feel as if I could not do without it.

FROM BRO. M. M. GEORGE.

Dear Bro. Litch:—I am under the necessity of discontinuing my *Herald*. I have taken it from the first with the exception of two or three numbers. It is the only paper I have taken for a long time, except the *Youth's Visitor* and *Young Pilgrim*. I esteem the *Herald* above all other papers—it is in my opinion, the best religious periodical published in this country.

The reason why I stop it is a pecuniary one. Two years ago, I sprained my wrist, got gold in it, which resulted in amputation. My arm is still very troublesome and painful; the bone is still affected, and discharges in three places. It is not merely because I am unable to work that I wish the *Herald* discontinued, but have not the means to pay for it, and dare not run into debt.

It is my prayer that the *Herald* may continue to be a blessing to others as it has been to me. I sincerely ask an interest in your prayers, that when the "ransomed of the Lord" shall return, and come to him with songs and everlasting joy upon their heads, when "they shall obtain joy and gladness, and sorrow and sighing shall flee away," that I, unworthy as I am, may, through the merits of Jesus, be found among them, and "see the King in his beauty." Yours in hope of eternal life.

Dear Brother:—I read the above letter to the Board, at its last quarterly session, and the members personally wished me to express their hearty sympathy for you in your severe affliction, and a vote was passed to continue your paper without cost; please accept it, and may the rich grace of the blessed Saviour rest upon you—be comforted, the "Restitution" is now at hand.

TO THE EDITOR OF THE ADVENT HERALD.

Recd, and Dear Sir:—Please send me a copy of the *Herald*, that I may learn the address and terms of subscription. I took it for about ten years—don't know if it is still published. Respectfully yours,

J. C. M. KINNEY.

It is our purpose, the Lord willing, to publish the "Advent Herald," until the great event it proclaims shall transpire, and the finishing of "the mystery of God" release us from the obligation of publishing the claims of Christ, and the doctrines of the kingdom of heaven.

We frequently receive letters which contain two very acceptable and pleasant things, which we certainly appreciate: money and a kind benediction. For example:

Bro. Josiah Vose says, Bro. Litch:—It is with pleasure that I write and enclose \$12 00 to be used as follows: For my subscription, for two subscribers, (naming them), one dollar for Freedmen's Mission, the remainder a donation to the *Herald*. God bless its Editor with every needed blessing, and the cause of our coming King.

Mr. Litch:—I love the *Herald* for the truth it contains concerning the coming of Christ, his millennial reign and final restitution of all things. These much neglected truths are worth contending for; the faith of the gospel as once delivered to the saints is but little regarded in this spiritually dark age, and the practices of the children of God are as much at fault, because of the many false teachers that are abroad in the world. Don't you think, brother Litch, that it would be well to give the Scriptures a little more searching, and try and give the readers of the *Herald* a full and truthful account of what they teach in this respect? And I would here state that these extracts on tithes

ing that have lately appeared in the *Herald*, would be hard to sustain from the teachings of Jesus Christ or his apostles. And in fact, the whole system of hiring or salaried preachers of the gospel as contended for in this age of the world, has no foundation in the New Testament. If you or any other one doubts this statement, just try again and see if you can find it in the New Book, and never go back to the darker ages of Moses and Jewish institutions, when a greater than Moses and a clearer word of prophecy is before our eyes, and to which we are commanded to take heed.

Dear brother, the whole of the Christians' duty like the whole Christian faith will never hurt us; let us try and find it out. That you may be spared to set light and truth before a benighted church and world, is the prayer of your brother in the hope of a coming King.

WM. THOMP.

Evansville, Ind., Jan. 27, 1865.

NOTE.—We differ somewhat from our brother's view of ministerial support. We may not fully understand his position; if so, he will please set us right. Our Saviour in sending the twelve, sent them without money, scrip or extra garments, to be entirely supported by those to whom they ministered. And it was done. When that mission was completed, he instructed them to provide for their temporal necessities; to take purse, scrip, coat and sword. Paul claimed that he and all the apostles had power to forbear working, and to be burdensome to the church to whom he ministered. But he robbed other churches taking wages of them to do service to the Corinthians. Other churches supported their ministers and the Corinthians did not; the only point in which they were inferior to others. He maintained that the Mosaic law related directly to the Christian ministry, and had no doubt but what for their sake, God ordained in the law that you shall not muzzle the ox that treadeth out the corn. And further: he claimed that the law which provided for the priests which ministered at the altar, that they should live of the altar, applied to the Christian ministry.

He laid down these principles as the rule, but not for his own benefit, or that it should be so done to him. He who had seen Jesus Christ, and received his mission directly from Christ, did not think it wrong to go back to the law of Moses for instruction in the subject of the support of the gospel. A man devoted to the Lord's work, has the full and clear right, under the teachings both of Christ and Paul, to his support. At least, so we read the gospel.

If the church is made partakers of the spiritual things of the gospel minister, it is no great matter that they should be partakers of the church's temporal things. And it was Paul's view that there should be an equality of the burden. The whole church should help bear it. As to tithes to support the cause of Christ and benevolent operations, we believe God will as certainly command his blessing on it now as he did in old times. We know of several who practice it, whom he from the smallest beginning, has blessed abundantly in temporal things. He challenges his people to prove him herewith, and see if he will not pour them out a blessing. Covetousness is the great sin of the age. To overcome it, we must do all for God, and reckon ourselves as his stewards.

Our esteemed Brother, R. Robertson, Esq., of London, in concluding his business note says:—

"The lamentable testimony, divinely recorded against many of the Jewish priesthood, is clearly analogous, if not meant to be absolutely typical, of many, yea very many, nominal 'Ministers of the Gospel' throughout Christendom, who are, verily, 'blind leaders of the blind,' that 'cause the people to err,' by perverting the right ways of the Lord,' may more, I believe, that not one of the members of the numerous ecclesiastical establishments now existing upon the ancient territory of the Caesars, is divinely qualified to minister 'the doctrine of Christ,' as 'the gospel, or glad tidings of the kingdom of God,' but, that more or less they are mere branches or modifications of 'the mother of harlots,' the very mystery of iniquity, by which 'the Prince of this world,' has enticed himself, in the temple of God, nevertheless, 'the hour of Judgment,' or 'Babylon the Great' is at hand,—that resplendent light of 'the gospel, or glad tidings of good things,' which, in centuries past, arose in the East, is now fast declining in the Western Hemisphere, to usher in 'the Son of Righteousness,' for the healing of the nations in this sin-stricken world, and, to become the glory of His 'called, chosen, and faithful,' people."

"Very general and deep, is the feeling of genuine sympathy, that pervades the people of this country, on account of the sore tribulation in America occasioned by the sanguinary internecine warfare, and if the organs of the American press afford any true indications of the present belligerent, and irascible state of mind of the people, there is, unquestionably no near approach to any amelioration of their national complication; nevertheless, my Christian brother, slacken not in the zealous and faithful performance of your onerous Christian labors, for, although now 'the Lord hath a controversy with the inhabitants of your land,' be assured 'the evil shall go forth from nation to nation,' and that ere long it will be universally known, 'the Lord hath a controversy with all the nations of the earth,' for thus it is determined, 'He will plead with all flesh, and give them that are wicked to the sword' of 'everlasting destruction,' and that it may be our happy privilege to 'be hid in the day of the Lord's anger,' is the heartfelt prayer of yours very faithfully, in the 'blessed hope' of immortality."

R. ROBERTSON.

Mr. Litch, Dear Sir:—Although a stranger, yet reading the *Herald* has made me think, or rather feel, that you are some near friend. I admire the principles of the *Herald*, especially, upon the soon coming Saviour. My belief has been for years the Advent principles, and I'm still growing stronger. But I am much ridiculed for thinking that there are any signs in the times. My neighbors cannot see any more sign now, than always has been. Several ministers, have told me that they were sorry that I should be so deluded, and that there is a great deal to be accomplished yet; that the knowledge of the Lord is to cover the earth, as the water covers the deep. I wish I could write as I feel.

I can assure you, that the hope and belief of his coming shortly, is a great comfort to me. I look daily for him, trusting that I may be found worthy. Sinners, he came to call,—in that I have a hope and faith, although often very weak; when so, the promises all seem to be offered for me, and that Christ died for me, and all that will come unto him. Oh, how encouraging, that even the Gentiles now can be saved. I desire a part in the prayers of all believers in the soon coming Saviour. Your sister in the faith.

ELIZABETH BOWMAN.

Waupaca Jan. 24, 1865.

Dear Bro. Litch:—I have been in Trenton this week and saw Bro. Gates, he is coming to preach for us the second Sabbath in Feb., but can only spend one Sabbath. The work of the Lord is still going on at Trenton. Bro. Gates has labored there since he left the east. On last Wednesday evening I was with them. It was a blessed time. Bro. Robinson preached from Ephesians 4: 30: "Grieve not the Holy Spirit of God." The Lord blessed his labors on that occasion. The saints were comforted and sinners were brought to see their danger before God. And at the close of the preaching sinners were invited to the front seat, and came till it was well filled. And glory be to God—three of them I think went home happy in the Lord. Others promised never to stop till they found Jesus.

Also a large number of young men and ladies rose for prayers, having a desire to know him of whom Moses in the law, and the prophets wrote. O that God may visit Philadelphia where the gospel has been so long preached. Pray for us that God may revive his work here.

JOSEPH MILLER.

Philadelphia, Feb. 3, 1865.

Honored Sir:—I send you two dollars to continue my paper, for I prize it as a weekly visitor. And that you may be blessed in your endeavors to promote God's glory and will be instrumental in winning souls to Jesus Christ, is the prayer of your well-wisher, and Your obedient servant,

GEORGE HAMILTON.

Cobourg, Feb. 1, 1865.

Obituary.

LEANDER WHITE.

Died of hemorrhage of the lungs, on Thursday, January 26th 1865, Bro. Leander White of Boston, aged 40 years, 6 months, and 28 days.

Our brother embraced and became identified with the Advent cause in early life, and shortly after removing to Boston, in February last, united with the Hudson Street Church, then under the pastoral charge of Rev. O. R. Fassett, of which church he remained a member, and a bright and shining light until his death.

As the writer was permitted to be with him much of the time during his sickness, he had full opportunity to witness the rejoicing in God manifested by the deceased. The only anxiety which seemed to burden his mind was for his family, to which he was much attached. In the early part of his sickness, and when not permitted to speak, he wrote these words: "I feel there is much danger that I shall not live, but my hope is in God, through Christ. I feel prepared, and want you all to be resigned to his will, for all things will work together for the good of those that love God. You can depend upon his promise." On another occasion, though unable to speak above a whisper, he said to the writer, who was seated at his bedside: "Brother, preach grace. You cannot preach too much of it." Just after bleeding one day he exclaimed: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin." A few days before his death, when his family were gathered around his bedside expecting each moment would be his last, he commended them to God praying aloud: "Father, take them all under thy care."

So great was his rejoicing in God that just before he passed away he was led to exclaim: "This is glorious! This is glorious!" It may truly be said he died in triumph. His dying message to those in his employ was: "Tell them I feel deeply interested in their eternal welfare. Tell them to give their hearts to God, now, while they may."

Thus relying upon Christ, our beloved brother closed his pilgrimage on earth, and rests from all his toil and labor. The race is won—the conflict is over—the crown is laid up, and in the great day of God, for which he looked with such joyful anticipation, it will be bestowed upon him, and though his loss is mourned, though his place is vacant in the family circle and in the house of God, we do not sorrow as others which have no hope, for believing that Jesus died and rose again, we expect to see our brother when He, who is the resurrection and the life, appears to redeem his people. The remains were taken to Gardner, Mass., for interment, at which place an appropriate discourse was preached by Elder Josiah Litch from Job xiv: 14, and on the following Sabbath (Feb. 5th) a discourse was preached by the writer, at the Hudson Street Chapel, from 1 Thess. iv: 13-16.

We sympathize with the family of the deceased in their deep affliction, and pray God that the hope afforded by the Gospel of Jesus Christ, of once more meeting with the loved ones laid away in the silent tomb, may comfort, and cheer, and strengthen, their hearts.

J. H. VAN DERZEE.

Boston, Feb. 8, 1865.

WILL BRO. ORROCK please inform me where a letter can reach him? as one sent him some time since to Waterloo, C. E., has not been responded to.

L. OSLER.

EFFECT OF THE NEW SYSTEM ON THE CHARACTER OF FREEDMEN.

The change from slavery to free labor has had a salutary also upon the freedmen who are hired out.

"It is the testimony of nearly all planters, whether southern or northern, that they could not have expected any set of laborers to work better than theirs. They have in some cases returned to their work after being repeatedly driven away by guerrillas, and when no white dared go near. There are a few instances, where they have been furnished arms, of their repulsing these marauders. It is to be remarked, too, very creditably to the negro, that those who have cared most for the interest of their laborers, have been rewarded by the greatest cheerfulness and the heartiest good-will. The sullenness of the old régime has disappeared. A wonderfully keen sense for the direction of their interests already characterizes this once stolid race. They have discovered an alacrity, a faithfulness, and an honor—not by any means to a degree that is to be hoped for—yet sufficient to compel the acknowledgment of those who declared that freedom would make this people nothing but thieving and licentious vagabonds."

Great improvement is also seen in the taste and practical sense of the negroes, as exhibited in their purchases. An illustration of the effect of freedom in awakening their public spirit is given in the following:

"A singular fact occurred in connection with the collection of the tax temporarily required by Order 63, on the wages of the able-bodied, for the support of the sick and otherwise dependent. It was thought, at first, that the negroes would submit to its collection with reluctance. Instead of this, however, it being a tax on wages, compelled the employer and employee to appear, one or both, before the officer charged with its collection, who allowed no wages to go unpaid; and the negro soon saw in it his first recognition by government; and although it appeared in the form of a burden, responded to it with alacrity; thousands finding in it the first assurance of any power protecting their right to make a bargain and hold the white man to its fulfillment. It was most interesting to watch the moral effect of taxing them. They freely acknowledged that they ought to assist in bearing the burden of the poor. They felt ennobled when they found that the government was calling upon them, as men, to assist in the process by which their natural rights were to be secured. Thousands thus saw, for the first time, any money reward for their services. The places where this tax was least rigidly collected, are now farthest behind in paying the colored man for his services."

It is a remarkable fact that while within our lines in Arkansas there are as many blacks as whites, twice as many of the latter draw rations from the government without making any return. Numbers of the freedmen are learning to read, and there is a prosperous industrial school at Helena. Four orphan asylums have been founded, at Memphis, Helena, and Natchez, the first attempt of this kind having been made by "Aunt Maria," a colored woman, who collected a considerable number of orphans on President's Island, near Memphis, and still, assisted by Miss Mitchell, has the care of them.—*Methodist*.

THE BANK OF ENGLAND PRINTING OFFICE.

A great many people who have the pleasure of dealing with those delicate tissues known in the financial world as bank-notes, and in the sporting circles as "fimsies," are under the impression that they are printed from copper plates, by the copperplate printing press. This idea is not confined to those to whom printing is a mystery. A visit to the machine-room of the Bank soon dispels this erroneous idea, for there may be seen in full work a whole row of machines turning out bank-notes, two at a time, at a rate of from 700 to 800 per hour. From £5 up to £1000 are the various amounts of the notes being here printed on dry bank-note paper, with the very best ink, that will bear a hard rub the moment it is worked. Upon the "taking off" board is a notice which implies that the "taking-off" must be confined to the machine-boys only, by stating that: "Visitors are requested not to touch the notes."

These notes are all worked from electrotype taken from the original, which is cut in metal, and is never worked, but always kept fresh for the purpose of taking new casts from, and thus ever retains the sharpness of a new engraving. Each bank note undergoes two workings: the first working merely prints the outlines, or skeleton form of the note: the second working numbers, dates, and signs it. This numbering process is very ingenious; as by a very clever mechanical contrivance in the machinery, the figures shift one on every revolution of the machine, and so the numbering and printing goes on regularly and consecutively.

Defalcations, or mistakes, we are informed are impossible. Every sheet of paper given out for printing has to be accounted for before any one is allowed to leave the office. If a "miss" occurs in printing, the impression is taken on the tympan-sheet, and that has to be given in as a note to keep check with the machine-dial, which gives an exact account, by a dial resembling a gas-meter, how many impressions have been taken since commencing work. The sheets, each one containing two notes, are cut in half by means of a large fixed knife, which acts like a chaff-cutting machine, and separates one hundred notes at a time. These notes, when thus separated, are passed to the cashiers for the purpose of being counted.

All the machines in the Bank printing-office are not engaged printing upon bank-notes. Several are occupied in printing dividend warrants, powers of attorney, and all ordinary forms of the Bank. The binding of all books required by the Bank, and also by the various branches, is executed in the same department, in the very best and strongest manner possible.

A visit to the composing-room shows at a

glance the great practical taste and business-like skill which has been brought to bear upon its several arrangements. All jobs are kept standing, and each board is numbered, classified, and indexed in separate cupboards; so that any certain form can be had at a moment's notice. No heaps of lumber or collections of antiquated slippers are allowed to accumulate under frames here, for to prevent such an abuse of the rule of tidiness everywhere laid down, Mr. Coe has all his frames boarded down quite close to the floor. Bulks and boards are served in the same way, so that the room sweeper cannot help but remove all gatherings from the floor every morning.—*Paper Trade Review*.

RULES FOR WINTER.

NEVER go to bed with cold or damp feet. In going into a colder air, keep the mouth resolutely closed, that by compelling the air to pass circuitously through the nose and head, it may become warmed before it reaches the lungs, and thus prevent those shocks and sudden chills which frequently end in pleurisy, pneumonia, and other serious forms of disease.

Never sleep with the head in the draft of an open door or window.

Let more cover be on the lower limbs than on the body. Have an extra covering within easy reach in case of a sudden and great change of weather during the night.

Never stand still a moment out of doors, especially at street-corners, after having walked even a short distance.

Never ride near the open window of a vehicle for a single half-minute, especially if it has been preceded by a walk; valuable lives have thus been lost, or good health permanently destroyed.

Never put on a new boot or shoe in beginning a journey.

Never wear India-rubber in cold, dry weather.

If compelled to face a bitter cold wind, throw a silk handkerchief over the face; its agency is wonderful in modifying the cold.

Those who are easily chilled on going out of doors, should have some cotton batten attached to the vest or other garment, so as to protect the space between the shoulder-blades behind, the lungs being attached to the body at that point; a little there is worth five times the amount over the chest in front.

Never sit for more than five minutes at a time with the back against the fire or stove.

Avoid sitting against cushions in the backs of pews in churches; if the uncovered board feels cold, sit erect without touching it.

Never begin a journey until breakfast has been eaten.

After speaking, singing, or preaching in a warm room in winter, do not leave it for at least ten minutes, and even then close the mouth, put on the gloves, wrap up the neck, and put on cloak or overcoat before passing out of the door; the neglect of these has laid many a good and useful man in a premature grave.

Never speak under a hoarseness, especially if it requires an effort, or gives a hurting or a painful feeling, for it often results in permanent loss of voice, a life-long invalidism.—*Hall's Journal of Health*.

THE POPE AND MAXIMILIAN.

The Pope is about to stretch his arm across the Atlantic and bestow his most fervent benediction on the new sovereign established on the throne of Mexico, (whom Mr. Lincoln, however, persists in not perceiving.) It is the custom every year at this season to bless a hat and sword, which are sent as presents to a reigning sovereign. The hat is of crimson velvet, lined with ermine, and adorned with a dove of gold, the symbol of the Holy Ghost. When the state of the papal treasury permitted it, this hat was ornamented with very valuable precious stones, and was sent to some great emperor prince, a great captain preparing to combat for the faith, and was always accompanied by a sword with a gold and jeweled pomel. This custom is said to be taken from the book of Maccabees. Jeremiah sent a golden sword, saying: "Receive this sword which God provides you, and with which you will destroy the enemies of the people of Israel." Now that the wars of religion are at an end, the Pope sends these gifts to the potentate considered most deserving in the eyes of the church. A rose is also blessed on the first Sunday in Lent, and is this year to be sent, in company with the sword and hat, to Mexico, being destined for the Empress Charlotte. This precious flower is also made of gold and jewels, and contains a cup filled with balm and perfumes enfolded under its petal, to typify the odor of sanctity which the church spreads over the universe.

The Rev. Gratian Guinness, who visited New York four years ago, preached on Sunday evening in the English Wesleyan chapel, in the Rue Roquepine. He is to preach on Sunday in the American Chapel.—*Paris Cor. of Methodist*.

INFIDEL'S TESTIMONY TO THE BIBLE.

There was a society of infidels who used to meet one evening every week "to discover the absurdities of the Bible," and to make them the object of their ridicule. The celebrated Diderot was a member of this association, but it was observed that he did not engage with as much interest as was expected in their blasphemous amusement. At length, one evening after they had read some portions of the Gospel, he suddenly began to say, with unusual gravity:

"However it may be with this book, gentlemen, I freely confess on behalf of the truth, that I know no one, neither in France nor in the whole world, who is able to speak and write with more tact and talent than the fisherman and the publicans who have written these narratives."

"I venture to assert that none of us is capable of writing even approximately, a tale which is so sublime, so lively and affecting, and of such powerful influence on the mind, and possessing such unweakened and pervading effect, after the lapse of centuries,

as each individual account of the sufferings of Jesus Christ, in the book before us."

He ceased—all at once, instead of laughter, which had shortly before rung through the hall, a general and profound silence ensued. The truth of the speech was felt. The company broke up, and it was not long before the society of scoffers was disbanded.

WHAT BECOMES OF THE OLD CLOTHES.

—A London paper has the following curious article showing what becomes of the old clothes picked up in London: "Those that are intended to remain in this country have to be tutored and transformed. The 'cloberer,' the 'reviver,' and the 'translator' lay hands upon them. The duty of the 'cloberer' is to patch, to sew up, and to restore as far as possible the garments to their pristine appearance; black cloth garments pass into the hands of the 'revivers,' who rejuvenate seedy black goods and for the moment make them look as good as new. The 'translator's' duty is of a higher order; his office is to transform one garment into another—the skirts of a cast-off coat being the least worn part make capital

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And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive.—Acts 20: 35.

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The Family Circle.

ALOE IN THE KING'S GARDEN.

Old Mr. Ben Grouler was a representative man; not that he was ever sent to Congress, or even to the State Legislature, but he was like a class in the church not small. He lived in the old red house a little below the turnpike, and few could remember when he did not live there. Nobody knows when, or how, or why he got into the church; but there he was. Perhaps he did not know himself.

Now some came into the church because, though they may have little piety, they have much conscience, and they feel a little safer to be there than to be out in the world, as the old false prophet felt safer to have his bones lie beside those of the man of God. Some came because it adds to their respectability and influence, and it is expected of them. They are too respectable to have any curtailment of their privileges from what others enjoy. Some came, we trust, because they want to honor the Master, be His servant openly, be soldiers in His army, and be the living epistles of Christ, known and read of all men. They want to do His will.

Mr. Grouler represented neither of these classes. But he did represent a class who seemed to be spiritual niggers, to wound every hand that touched them. I will not say that Ben's church or neighbors were any worse than others; but he had great trials, and felt bound to make the most of his position with his brethren. In the first place, he had to pay a small amount to support his minister, and that was a great grief. He held that they ought to have a 'free gospel'—so that it would cost him nothing; the minister ought to preach and pray and attend funerals without pay, though no one was more discontented with an unattended, off-hand sermon than Ben. How he made it out that his minister ought to have all the self-denial and liberality in the church, I don't know. But I do know that he never paid his tax without loud grumbling and a threat to withdraw from the society.

In the next place, it was a grief to him that they should have so much singing in the church—five or six times during every sabbath! 'Why,' said he, 'it's all done just to make it easier for the minister. And when we have to hire a man to preach why not let him preach, and not spend the time in singing, to ease him of labor? What his ideas of worship and praise were, it would be difficult to say. But surely, he had not one just conception of public worship. I have known him to spend half of the intermission between services, in thus berating the fact of singing in the house of God!

Then he was greatly exercised at having so many week-day meetings. The minister used to attend one prayer-meeting in the village, and preach in some other school-house once every week; and with this he found fault. 'Six days,' he used to say, 'are given us in which to do our work, and it is just as wrong to take the week-day to do the Sabbath work, as to take the sabbath to do the week-day work. Not that he himself ever went to a week-day meeting, or that he was so industrious that he worked all the time; but it gave him something to find fault with, and he could hang a growl on a very small peg. A prayer-meeting, and especially the monthly concert of prayer, were enormities that he could not away with.

In those days collections and contributions were very frequent, but when a collection was taken up, heyday! Ben Grouler waxed wrothy. He had read somewhere that Calcutta and Rangoon were great cities, and that there were heathens who were actually rich! and the idea of collecting money to send the gospel to such was preposterous! What did men who knew enough to get rich, and build great cities, want of the gospel? And then, who knew where the money went to? and who knew how many secretaries and treasurers stood ready to 'scope the money? as he said; and besides, had we not heathens enough at home? and was not his church poor? and what right had his minister thus to 'sponge money out of the people? to send off to the heathen? To be sure he never gave a cent for Home Missions, but he gave his complaints and his doubts and difficulties. These would have sunk a frigate, had they been gold instead of growls. It seemed that the only advantage he derived from being a church member was, that it was 'to him' what a high bank is to a dog—something to bark from to great advantage. A wolf is said to howl better in a bright moonlight evening. He talked about Providence, but when riding down hill to sell a damaged horse, the beast stumbled and broke the wagon, and when the purchaser was taken sick and could not come to complete the bargain, he fretted and fumed as if there were no Providence in the world—nothing but stumbling horses and sick purchasers! In practice, he never saw any hand of Providence in anything.

The probability is that Mr. Ben Grouler had no idea that he was not one of the best members of the church. He would have been shocked to have seen himself as others saw him. He had no thought that he was a drag to

the whole concern, and that the church had to live in spite of him. He was the body of death which in ancient times they used to chain to a living man. If he saw the Sabbath School assembling, it was to set up the Superintendent and a few others, and was ruinous to family instruction. If he saw a revival of religion, he was always afraid of excitement, and they were 'carrying the thing much too far.' If a new-born soul had his lips open, so that he could tell what the Lord had done for him, he was greatly scandalized that young converts should be thrust forward, only to fill them with spiritual pride. If the sisters formed a Missionary Society, they were squandering away the hard earnings of their husbands or fathers. In short, the mission of this man was to find fault with everything that was done in that church. How large the class is of which he is the representative, I do not know; but larger I fear than is generally supposed. One of the perils of the Apostle was 'perils among false brethren,' and one of the perils of the church is, that such men represent the gospel before the world. I have never heard of old Mr. Grouler's death, but I presume he is dead; and I hope, through mercy, he has gone to Paradise, and I hope he won't girdle the trees when he gets there.

The portrait I have drawn is no caricature. The original of it I have known; and very likely every church groans, being burdened thus. Well, we must reflect that in the garden of the King there is 'calamus,' and 'cassia,' and 'spikenard,' and 'aloes' too. Such men are sent to try the patience of the saints, and most effectually do they do that. The only consolation is their influence, is small; they don't block the wheels much; they don't do near the amount of hurt they would be glad to do. But I can think of few judgments heavier than to be allowed to go into the church of Christ, under the light of his Word and Spirit, and spend life in finding fault and growling at my brethren. And if these lines fall under the eye of any such professed disciple, I will exhort him to commit suicide, but I will entreat him to make up his mind that there will be but little mourning when he leaves this world, and I fear not great joy at his coming into the next.—*Examiner.*

Whose Child are You?—Two cousins were on their way to school. It was a sharp morning, and the snow was crisp under their feet. Do you want to know what they said? 'I am going to try to do my best to-day, and all the days,' said one little cousin.

'I too,' answered the other, 'for God wants us to, doesn't he?' 'We are Satan's children if we are cross,' said one.

'We are God's children if we are humble and love good,' said the other. What a lovely temper to begin the day with.

PRECOCITY.—A lad who has to a degree that excites wonder and admiration the character and demeanor of an intelligent man of mature years, will probably be that, and nothing more, all his life, and will cease accordingly to be anything remarkable, because it was the precocity alone that ever made him so. It is remarked by grey-haired fanciers that a well-formed, compact-shaped puppy never makes a fleet dog. They see more promise in the loose-jointed, awkward, clumsy ones. And even so, there is a kind of crudity and unsettledness in the minds of those young persons who turn out ultimately the most efficient.—*Archbishop W.*

THIS IS A BOOK.—Of all the dust thrown in men's eyes, gold-dust is the most blinding.

Notices.

Messiah's Church, (Evangelical A. Cent.)

Chapel on Seventh Avenue, between Greenview Avenue and Twelfth Street. Services every Sabbath at 10 A. M. and 7 P. M. Also on Tuesday and Friday evenings. All who wait our Lord's return and would labor for the advancement of his cause, and the promotion of his glory in the salvation of men, are affectionately invited to unite with us. The prayerful support and cooperation of Christian friends everywhere is solicited.

Bro. James M. Jennings will preach, the Lord evening, Feb. 16th, and over the Sabbath, at North Sutton,

The Advent Herald

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

SIN IN THE FLESH.—A WORD ON PERFECTION.

REPRINTED FROM "WORDS OF TRUTH."

(Continued.)

The word "perfect" is used with reference to each of the three great revelations of God—the Almighty, (to Abraham,) Jehovah, (to Israel,) and Father (to the Christian.)

1. God said to Abraham, "I am the Almighty God; walk before me, and be thou perfect;" (Gen. 17: 1.) which means that Abraham was to walk before God ever confiding in his Almighty power. Abraham did not; he failed precisely in this respect, and died. (Gen. 20: 2.) It was no question of sin in the fallen nature of Abraham, but of confidence in the Almighty power of God. As to fact, he still had sin and fell.

2. The Israelites were instructed: "Thou shalt be perfect with the Lord, (Jehovah,) thy God." (Deut. 18: 13.) This was in respect of their not imitating the abominations of the Canaanites in idolatry, and had nothing to do with the presence or absence of sin in the heart of this or that Israelite; for in the same book, (chap. 29: 4,) Moses tells them, "Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day." It referred solely to faithfulness of God, in the rejection of every species of idolatry.

3. In the sermon on the Mount, we read, "Be ye perfect, even as your Father which is in heaven is perfect;" (Matt. 5: 48,) and the meaning of our Lord is to be found in what goes before. This perfection consists in acting in love, and not according to the law of retaliation ("an eye for an eye, and a tooth for a tooth"), in acting toward men on the principle of the Divine conduct toward us; according to the grace of our heavenly Father. It is not, "Present to God such a character of perfection, that you may be accepted of, or be made well-pleasing to him;" but, "Ye are the children of your heavenly Father; show forth, therefore, his character towards the world: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. He acts in grace, and not according to law; as sinners saved, you are the proof of this—the witnesses of it. The publicans love those who love them, but your heavenly Father loves his enemies; and by this rule, be ye perfect, even as he is. There is no allusion to the root of sin in our nature; the point is about the principle which ought to regulate the conduct of 'children of God,' in contrast with the principle of law, or of natural justice.

We are accepted in the Beloved: loved, as he is loved; righteous, as he is righteous; in principle and in hope, made partakers of his glory. Our union with him is a real thing; whose touches us, touches him. He can say, (speaking of us,) as he did to Saul, of Tarsus, "Why persecutest thou Me?" God, in Christ, manifested his love to man. Man, in Christ, is presented to God in the perfectness of Christ's acceptance; and, in the new nature communicated, he has, through the Holy Ghost, present enjoyment of this, with the hope of entering upon all he now enjoys by faith, when he sees him as he is. The new nature manifests itself in a walk according to its own principles. But the old man is not changed though judged in thought and way.

4. "There is no fear in love; but perfect love casteth out fear, because fear hath torment; he that feareth is not made perfect in love." (1 John 4: 18.) This refers to that thorough confidence in the love of God, that seizes the heart at liberty in his presence, and peace and joy in communion with him. It has not anything to do with the absence of sin in the flesh. His love is shed abroad in our hearts—"not that we loved him, but that he loved us." God dwells in us, and his love is perfect in us. Made partakers of the Divine nature and filled with the Holy Ghost, we are filled with the consciousness of his love, and, consequently, we love after a Divine manner. But it does not follow, that the flesh is changed. The soul thinks of God's love to us, and not of the love we have for God.

5. "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God." (1 John 3: 9.) The Apostle, here and in similar passages of his epistle, predicates that which is true of every Christian—of all those who are "born of God." As a distinctive mark between them and the children of the devil, he brings forward the character of that nature which they have received from Christ, and, consequently, that of their life and conduct. "He that committeth sin is of the devil;" (v. 8.) therefore according to the idea refuted, every one who is not perfect, is of the devil!

6. "Let us go on unto perfection." (Heb. 6: 1.) We find on examining the passage that it has no reference to the "state of sanctification," but to the advancement in knowl-

edge. The Apostle is contrasting "the principles of the doctrine of Christ," (as a believing Jew might have understood them before Pentecost) with the knowledge, which the "Holy Ghost, sent down from heaven," gives of the fullness of the Son of Man, exalted above all. The signification of the word "perfect" in several other passages is similar, and has no reference whatever to the presence or absence of sin.

To be continued.

Original. THE RESTITUTION.

BY C. PATTERSON.

I love to contemplate the scene,
When earth shall be restored;
When barren lands shall wave with green,
And saints have their reward.

I love to know the curse shall cease,
And man shall know no pain;
That on this earth the Prince of Peace,
In glory soon shall reign.

I joy to know 'tis God's decree
The saints shall rule the world,
When sin, and death, and misery,
Shall from this globe be hurled.

No tempter then to mar our rest,
No lust conceived destroy
The peaceful calm within the breast,
Nor cloud one moment's joy.

Then haste the rising, glimmering dawn
Of earth's long looked for year,
All hail the daystar of the morn
That speaks Messiah near.

By faith I see the shining clouds
Far in the eastern sky;
The gathering of celestial crowds,
Descending from the sky.

The throne appears, of golden hue,
'Tis God's anointed one,
His word proclaims all things anew,
Time's weary race is run.

His presence paces the mount with flame,
His glory fills the earth;
The heavens bend beneath his train,
The dead spring forth to birth;

Seraphic millions speed their way,
On wings of electric flight,
To gather from the burning clay
The saints to realms of light.

The earth is decked with Eden bowers,
Sweet odors fill the air,
And dreary wastes now wave with flowers,
No light of sin is there.

A city bright behold descend,
Earth's capital from heaven,
While risen saints mid air ascend,
Their crowns to them are given.

His glory shines o'er land and sea,
God's will on earth is done;
I hear the shout of victory,
Through David's royal Son.

[Original.]

THE NEW JERUSALEM.

Several communications have appeared in the Herald respecting the New Jerusalem as described by John in the 21st chapter of Revelation.

One of those was written by a former and respected pastor of mine. He considers the New Jerusalem to be a literal city which shall descend from heaven, and many others. I think, have the same opinion in regard to it. But that this is a mistaken view of the subject, I think may be seen by a careful consideration of the vision. The book of Revelation is for the most part a book of symbols. Everything which John saw, may be considered as symbolic. Conversations he had with an elder or angel, as well as the utterances of praise by the heavenly hosts, are not symbols. The following portions of the book of Revelation are probably not symbolic. Chap. 1: 1-11 and verse 12 1st clause—also verses 17-20. Chapters 2 and 3; 4: 1-6; part of 1, 2, 5, 7; 7: 13-17; 9: 12; 11: 14; 13: 9; 16: 1; 17: 1, 2, 3, 1st clause; 17: 15-18; 19: 9, 10; 21: 3-9, 9, 10 1st clause; 22: 6-20. The other portions of the book are symbolic. John himself becomes a symbol, and performs symbolic acts, as seen in Chap. 10: 9-11, and 11: 1.

The city of the New Jerusalem is therefore a symbol. Cities are symbols of churches. The city of Babylon is a symbol of the corrupt church of Rome. The city of the New Jerusalem is a symbol of the true church of Jesus Christ. Cities do not symbolize cities, but something of an analogous kind. "The cities of the nations fell." Rev. 16: 19, symbolizes the fall of the national churches of the ten kingdoms in connection with the Romish church, and perhaps similar establishments of other kingdoms.

Rev. 21: 9. John says, "There came unto me one of the seven angels which had the seven vials full of the seven last plagues and talked with me saying, Come hither, I will show thee the bride, the Lamb's wife." By the bride, the Lamb's wife is undoubtedly denoted the church of Christ, composed of the risen, changed and glorified saints. The angel said he would show John the bride, the Lamb's wife—or a symbol of it. What then did he show him as the bride—the church of Christ? Verse 10th explains this. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." It is evident, therefore that the bride, the Lamb's wife and the city of the New Jerusalem are symbols of the church of Christ. But it may be asked, "What is meant by the city's descending from heaven? Paul, in his 1st epistle to the Thessalonians writes thus, 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which

are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.' 1 Thess. 4: 16, 17. Here we have foretold the second coming of Christ, the resurrection of the righteous dead, the change of the living saints, and their ascension to meet the Lord Jesus in the air; and it is stated they shall ever be with the Lord. Ever with him? In the air? No one, I suppose, believes that. The fair conclusion is, that the saints of God risen and changed, composing the true church of Christ will be caught up to their Lord in the air, where they will remain until the arrangements for their stations in the kingdom of Christ shall be completed, and then they will with Christ descend to the new earth to take possession of the kingdom, and the dominion under the whole heaven. This descent of the Church of Christ is therefore symbolized by "the great city, the holy Jerusalem, descending out of heaven," as seen by John.

Another inquiry may be made. What is meant by the description of this city as contained in Rev. 21: 11-27? The answer is, the whole is symbolized. Briefly it may be stated that the glory of the Church during the millennium, and through everlasting ages, is here symbolical. Of the city it is said, "Having the glory of God," God will then peculiarly manifest himself in glory, and the Church will be all glorious. "Her light was like unto a stone most precious." The Church will then have a full measure of light and knowledge of the truth.

"And had a wall great and high." Cities were in ancient times surrounded with walls for safety and protection from enemies. The walls of the New Jerusalem symbolized the safety and security of the Church, it being under the special care and protection of God—no enemies can ever harm it. "And had twelve gates," three on each side, denoting free access to all the privileges of the Church to all the people of God. The gates were guarded by twelve angels, showing that none but the saints could enter the city. On the twelve gates were the names of the twelve tribes of Israel, and on the foundation of the city were the names of the twelve apostles of the Lamb. All believing Jews and Gentiles will then compose one Church, all being gathered unto one fold, and the faith preached by the apostles will be seen to be the foundation of the faith of the Church. It is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." See Eph. 2: 20.

The measurement of the city denotes the complete, perfect and harmonious state of the Church. It is described as being four square, the length, breadth and height being equal—thus showing the solidity, beauty, harmony and consistency of the Church. All its members receive, obey and rejoice in the same doctrines. The measurement of the wall denotes the firmness, safety and impenetrability of the Church. God is its protector and defender, and the gates of hell can never prevail against it. The measurement of the wall is given as twelve thousand furlongs, which is fifteen hundred miles, which may denote that there is sufficient room in the Church for all true believers in Jesus. There will then be no divisions or schisms, but the Church will be an united body, all its members professing and believing the same great truths. All will be of one heart and one mind, and the Church will be perfect, active, firm and glorious.

The beauty and glory of the Church is also shown in the further description of the city, its walls being "garnished with all manner of precious stones," its gates being pearls, its street being "pure gold as it were transparent glass." As gold is the purest and most durable of metals, so the glorified Church of God will be holy and endure forever. "The King's daughter is all glorious within; her clothing is of wrought gold." So the Church is described, Psalm 45: 13. It is a "glorious Church, not having spot or wrinkle, or any such thing;" but it is "holy and without blemish." Eph. 5: 27.

John says, "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple thereof." In the millennial state the worship of the Church will be paid immediately to Christ, who will be personally present, and his people shall behold him and enter his presence, for they shall be kings and priests unto God. Jesus is "the brightness of the Father's glory and the express image of his person," and thus God and the Lamb will receive the worship of the glorified saints.

Again, it is said, "the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." This shows that the description of the city is symbolic, for we are not to suppose that our natural sun and moon are to be destroyed; on the contrary, they are to endure forever. (See Job. 31: 35, 36.) The sun and moon are symbols of rulers. As the city had no need of the sun and moon to shine in it, so the Church will have no need of rulers and magistrates, as earthly governments now have, for the government will then be a theocracy; Christ will be King over all the earth, and all laws will emanate directly from him. No legislative rulers will then be needed.

Again, it is said, "the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it." Ver. 24-29.

The light of Divine truth shall then be enjoyed by the Church, and free access to all its privileges shall be had by all the people of God. Ignorance and sin shall no more be known, for all shall be spiritual light and not darkness. All the talents, glory and honor of God's people shall be devoted to God, and used for the benefit of the Church in that blessed period.

Many Millenarians believe there will be persons living in natural bodies during the millennium, and the bringing of the glory and honor of the nations into the city, denotes the conversion of those persons, their union with the Church, and their being from time to time changed from natural to spiritual and glorified bodies, as Enoch and Elijah were translated.

Thus we have in this city of the New Jerusalem, the glory of the Church represented during the thousand years of the millennium, and afterwards through eternal ages.

How blessed will all those be who are made partakers of the everlasting kingdom of Christ. Forever there will be universal holiness and peace. Sin, sorrow and death shall be banished from the earth—an earth clothed in beauty which shall never fade. The saints of the Most High will be wholly sanctified, and "the kingdom, and the dominion and the greatness of the kingdom under the whole heaven," shall be possessed by them forever and ever. s. s. w.

NOTE.—The foregoing article embodies about all that can be said on that side of the question. We have thought best to give it, with some brief notes, showing why we dissent from his views.

1. The angel says, "These are the true sayings of God." "These words are true and faithful." This is in opposition to a symbolic meaning.

2. The Church is composed of the doors of his word, who shall have right to the tree of life, and enter in through the gates into the city. But if the Church is the city itself, she must have right to enter into herself.

3. Christ is to have a glorious empire on earth; and it is reasonable that it should have just such a splendid capital as this is described to be. Abraham looked for it, and so did Isaac and Jacob.

4. The objections urged are insufficient to set aside its literality.

The dimensions of the city, "And the length, breadth and height of it are equal." The meaning evidently is,—"correspondent," or "proportionate." The Greek word *isos*, is used Mark 14: 56, 59, and signifies agreement or in accordance, or correspondent. "But their witness agreed not together," they "were not in accordance one with another." Apply this meaning to the word here and we have it thus. "He measured the city with the reed, 12,000 furlongs. The length and the breadth and the height of it are in agreement," or due proportion. "And he measured the wall thereof an hundred and forty-four cubits." That is 216 feet high, which would make a fair proportion for so large a square.

Our correspondent's objection to its being a city, because they will have no need of the sun or any other light, when we are told by the prophets that the sun will remain forever, arises from a misapprehension of the passage. They will not need the light of the sun in the city; for the glory of God did lighten it and the Lamb is the light thereof. The sun may and will shine, but be dim and invisible in the presence of God's glory, as the stars of night are in the presence of the sun in his splendor.

Original.

WANT OF FAITH IN GOD.

BY J. L. H.

"Why are ye fearful, O ye of little faith?" Matt. 8: 26. This is the language of Christ to his disciples. The occasion was that of a storm at sea, when they supposed themselves in peril of foundering. In this language is mingled in appropriate style a rebuke with severity and kindness of manner, that peculiarly distinguished all his reproofs of erring humanity, and the stormy elements subsided and a holy calm followed. This result of his word on the raging elements of this physical world, is emblematic of the effect of his doctrine upon the moral nature of fallen man. If the soul of man is agitated by doubt and fear, the words of Christ fall upon his ear, and faith is kindled in his heart, and the storm of angry passions is hushed to rest. If disquieted by doubts, they inspire his mind with confidence and hope. If the heavens are darkened by the gathering clouds of misfortune and disappointment hopes, the scene can be changed, and made light by the kindling fire of faith in God. If the unruly passions of his nature are stirred up, and would impel him onward to unlawful acts, at this voice their raging is hushed in repose, like the caged tiger that

calmly lays himself down to repose. If death comes and carries away our friends to the final resting-place of all the living, faith opens the portals of heaven, and shows to us that they are garnered up in that sweet Eden home, and our troubled spirits repose on the immutable promises of Jehovah. A lack of faith is and has ever been the curse of man. It is what man is prone to indulge in. Every trial to which he is subjected, every storm he is called to encounter on life's stormy ocean, any change in life fills him with doubts, and he exclaims in unison with the disciples of old, "Lord save or we perish." There is little calm and confiding faith in God in our world, deny it who may, with all its thrones and systems of religion and large growth of profession that abounds. Faith embraces as its subjects—God, the revelation of his Spirit, and of human experience. To have a true and genuine faith, we must have an abiding confidence in God as the almighty ruler, in the great truth he has revealed to man by his Spirit. Want of faith in these great central truths are scattered all along the stream of time. The preaching of Noah was faith, and a lack of it on the part of the world doomed them all to destruction. So in the fatal cities of the plain, it seemed impossible that they could be utterly overthrown, and yet it was literally accomplished. History is strewn thickly with a lack of faith in God. The great mass of mankind profess to believe in the existence of God, and the truths of the Bible—and yet their practices utter a different language.

This world is filled up with *infidels*. This is a startling assertion, yet it is not a sad truth how few—very few, there are who believe the whole Bible? what suits their views, that they believe; on the other hand it is denied. We have the experience of men, and the word of God for eighteen hundred years, that the path of iniquity is a path of thorns, and of distress, and misery; yet religious men maintain the contrary, hence it is that so much sin and misery exists in our present world. In that world to come faith is lost in sight. Oh, happy state, rush on time, and bring the welcome day.

Original.

KNOWLEDGE OF THE FUTURE, AND ITS VALUE.

BY O. R. FASSETT.

"A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." Prov. 23: 3: 27, 12.

There are prudent, wise, and sagacious men, in all the various departments of business, and in all the callings of this life; men of forecast, judgment, and calculation, who wisely see and provide against the future. There is the wise and prudent farmer, who knows how to till his lands—to stock and improve his farm. He knows what soils are best adapted to the cereals; what to grasses, and other products. And by prudence, economy, labor, and shrewd calculation, year after year, his farm shows thrift and comfort in its buildings, fences, and fields, and yields abundance as the fruit of his wisdom and toil. On the other hand his less prudent and industrious neighbor, possessing a farm equally as good in its soils and location, let his lands run to waste to bear weeds and thorns; his buildings and fences to run down and become dilapidated; exhibiting in every part a want of that wisdom and calculation so essential to a good and provident farmer.

There is the prudent and wise merchant, with a large or small capital, who knows how to invest it in marketable articles of trade; and knowing his qualification for business, stocks his store with goods to suit his many customers, and waits for custom which will bring in honest profits and gain to give him an income of support. He so wisely and prudently conducts his business, and with such honesty that he gains the confidence of both his creditors and customers, and is able to provide against any financial embarrassment that may affect the mercantile community in general. But his less sagacious and more simple neighbors on the same street, with equal advantages for trade, soon fail for want of that wisdom essential to his business, or is swept away by the first financial crisis that visits the country.

There is the prudent and wise commercialist, or commercial firm, trading in foreign markets and ports, sending ships at sea laden with goods, products, or treasures, and by exportation and importation obtain wealth, and thus enrich themselves and their country by trade with foreign climes. These men keep a constant lookout upon the wants of the trading world—the prices current, and the political and financial condition of the home nation and nations abroad, so as to be prepared for successful enterprise or any commercial crisis which might threaten the traffic of the world. The imprudent, with as many facilities at hand for success, and an open market of the world before them, soon, for want of forecast and judgment fail; their ships are laid up in port, or sold to others, more successful and calculating, while they retire from the market of the world disheartened and ruined.

There are these *schemers, speculators*, and *hangers-on* at the Broker's Board, who daily

was risen. But says one tell us what that body was? I answer no man in the mortal body can tell what a spiritual body is—as no man can tell what Adam was before he fell, so no man can explain the composition of the body of Christ after he arose from the dead. "It shall be sown a natural body, and raised a spiritual body." I believe both are right when one says personally and the other spiritually, then why make words without a difference so long as neither know what the personal presence of a spirit is? It seems to me folly to contend upon a point beyond the comprehension of either. "This same Jesus which is taken up into heaven shall come again in like manner as ye have seen him go into heaven;" his departure was personal so far as we could see, and yet he was spiritual. The apostle in speaking of our change is lost but says, "this we know that when he appears we shall be like him," glorious words to us, delightful promise to the Christian, and is there a Christian, a real burning Christian on earth who does not want him to appear, that he may be like him? I believe he that is a real Christian will shout and sing every day of his life, "Even so, come Lord Jesus, come quickly."

The fact is we as Christians are asleep. The ten virgins (churches) "all slumbered and slept," and the second appearing of Christ, or the coming of the Bridegroom found them so, five had oil (personal religion and love for Jesus), and five others had no oil, not even love for Jesus—and when he appeared all were fast asleep—see the church of all denominations at the present day, fast asleep—Christ's appearing is seldom mentioned from the pulpit, and less thought of by the people, and whenever the watchful mention the subject, the old song is thrown out "all things continue as they were;" "that has been preached for thousands of years and he does not come yet, and at least one thousand years more will roll around before he will be heard of." Humanity seems always disposed to put off whatever is considered evil to some period beyond their supposed ability to take part and suffer. It requires a bold man to say with Daniel S. Dickinson on the Rebellion, "Let us meet the issue to-day, and fight out this war to the last man and the last dollar, and hand down to our posterity liberty, peace, and prosperity forever untarnished and unencumbered by slavery."

So when I see Christians putting off the second coming of the blessed Jesus, because they are afraid of the consequences, or wish to pursue their worldly plans, I ask where is your love for your Master? where the oil in your lamps? O! fear you are not getting ready, not watching and patiently waiting for his coming and kingdom.

"What I say unto you I say unto all, watch." Such are the directions of our blessed Master, and if we love him we will strive to follow his lessons, and abide by his directions.

VISIBLE SPEECH.

The following remarks on this subject were delivered by Professor Melville Bell, before the Mechanics Institute, Galashiels, Scotland, and we believe will be read with interest:

Professor Bell commenced by making some critical remarks on written languages, in which he showed that the orthography of words was no index to their pronunciation. The reason was that the letters—the elements of words—were not representative of sounds. This was a great barrier to the acquisition of learning, because much time was wasted in mastering the pronunciation of words, whole years being spent in the grammatical study of foreign languages. No instructor could teach languages unless by elemental characters representing their sounds, which he could employ as the musician employed the elements of musical composition. But all the different races of men having formed their written characters at first without any regard to this requirement, and each race having modified their own language by taking words from others, what was originally difficult—owing to having been started on a wrong principle—had become still more intricate and confused by this practice of centuries; and it might now be said that written language was so entirely arbitrary as to have no relation to the sounds it was meant to represent. The system of writing which he had discovered was one which professed to render speech visible to the eye. Speech was a faculty by which men were meant to communicate with each other, but the faculty required an instrument through which it could operate, and that instrument was language. Language was only a name for certain sounds made by the mouth, tongue, and the rest of the vocal organs, and the philosophic value of the new system lay in its power to represent these sounds by marks which suggested that arrangement of those organs by which the sound it represented would be produced. The sounds composing different languages were easily acquired by children, who learned them through imitation, and associated the sounds with the particular written characters meant to represent them, but foreigners could not in these characters find any sure guide to the sound, and that proved the necessity for attempting to introduce new characters which would give a correct idea of the sounds for which they stood. The lecturer here made some condemnatory remarks on the established methods of our school teaching, which he held should, in its earliest stages, be done without books at all, and should be confined to oral tuition. The elemental elements of languages were sounds, not letters—a child should hear all kinds of sounds. He had heard a child five years of age pronounce words in four different languages, German, English, Italian, and Arabic, and the same result would follow in almost all cases, were the attempt made to teach them sounds instead of letters. Different languages were, strictly analogous to different tunes, and yet children were not taught sounds, but letters. It was not unusual to hear one say d o g cat, b o y girl &c.; and so long as the present absurd system of

teaching the names of letters instead of the sounds of language was followed, the same results would follow. At this stage, Mr. Bell made some general observations on eloquence, as exhibited in the pulpit, the platform and elsewhere; and on the national characteristics exhibited in speaking, all of which were highly instructive, and some very amusing. The dialectic and other differences of language were mainly due to the fact that the written characters of language did not represent sounds, and were the system of visible speech brought into use, these would almost disappear. It would then be quite easy to write any language in the world in characters which could be read with the very same tones and inflections by all who knew the characters, though born and educated in any country. It was a fact that few men could speak any language as purely as they could their mother tongue, but were languages written by the new method every one could be read with equal facility. The characters he had invented were capable of expressing every sound which could be made by the human voice, and also those inarticulate sounds made by many of the lower animals. No alphabet in existence could do that, and hence no language could be so written as to show its pronunciation even to those who had a perfect knowledge of the whole powers of the letters composing it. The new method would write any language so that it could only be read with one pronunciation. By many years' study he had been able to distinguish the sounds of many languages, and to discover all the principles on which these were determined. If he could make a distinct symbol for each sound, his audience would see that a continuous and consecutive arrangement of these symbols written down after a speaker had uttered the corresponding sounds, would form, so to speak, a complete picture of what had been said. This it might be thought would demand an enormous number of symbols, but such was not the case; for the relative position of the symbols, as well as their shape, determined their sounds, and in reality he could represent all languages by thirty-four symbols. The invention of a universal language had often engaged the attention of philologists, but all their attempts had failed from the same general reason that they based their systems on letters to which they assigned arbitrary names, whereas the new system was purely phonetic, and its symbolization was based on physiological grounds. The advantages which the new system would confer on civilization, on missionary efforts, on the solidarity of peoples, on the material, moral, intellectual, and religious progress of the world were drawn in very brilliant colours by the lecturer. He then explained that the introduction of the system, to be effective, implied means beyond the reach of any private individual. It would require a host of teachers and a wide machinery of agencies such as could only be organized by a government. However, the cost price of one ship of war would print the Bible in the new characters in every language spoken under British rule, and the cost of one canon would pay for types to print every language in the world. He had made an offer of his system to the British Government, and he had been honored by an appointment to meet the Lord-Advocate. Of course it would be some time before the intention of government could be known regarding the new system. He had submitted his system to the best living linguists—among others to Mr. A. J. Ellis, F. R. S.—and the testimony of all was that it was the nearest approach to a universal language which had yet been invented. He had written down by it, from the living voice, a great variety of languages and dialects, and his sons were able accurately to read these at first sight. Mr. Bell, after some remarks, made an able and masterly analysis of the vowel and consonantal sounds of the English language, and demonstrated the inapplicability of their written characters, either alone or in dipthongal or triphthongal combinations, to represent the sounds for which they stood. He then called his son to the platform, and putting into his hands some slips written in the new characters, asked him to read them. The sounds comprehended all the vowel and some of the consonantal sounds and their varieties belonging to the English language, many of those occurring in the dialects of the country, as well as those accents and pronunciations arising from individual peculiarities, along with sounds representing the inarticulate expressions of the human voice, and the cries of many animals. There cannot be the slightest doubt that if these sounds were actually represented in the writing, the new system possesses a power of expression beyond all comparison more perfect than any existing language—many of their gradations being so fine that only an educated ear would be able to detect their differences. After this the pupil left the room, and Mr. Bell requested any person in the meeting to come forward and give him any sentence in any language, which he would be happy to write down, and his son would read it to the meeting. Sentences in Greek, German, Hebrew, and Gaelic, were spoken by three gentlemen, and Mr. Bell noted them down. The son was then recalled, and on being shown the writing read it to the satisfaction of the gentlemen who had spoken the sentences. As, for obvious reasons, the writing was not shown to the meeting, we are not able to say what were the appearance of the characters; but, as the writing occupied a considerable time, we inferred that they must be of a complicated character. The lecture, as a whole, was perhaps as interesting in its digressive portions—of which there were many—as in those immediately relating to the new system. The beautiful style of expression, the touches of quiet humour, and the philosophical observations on the language by which it was characterised, sustained the attention of the audience for nearly two hours, and was alike instructive and agreeable.

Dr. Somerville moved a vote of thanks to the Professor, and the meeting showed their acquiescence by a hearty applause. At the close of the lecture it was intimated that the next would be delivered by Mr. R. M. Ballantyne, on Thursday the 8th of December, on "Life among the Red Indians." As Mr. Ballantyne is one of our most distinguished novelists of the Cooper stamp, and as he describes Indian life from his own experience, it may be expected that his lecture will be peculiarly entertaining and instructive.

THE FIRST MIRACLE.

The miracle lay in the instantaneous transmutation of water into wine. And yet the water with which those water-pots were filled, and in which this change was wrought, might have been drawn from the well of a vineyard, and instead of being poured into those stone vessels, might have been poured out over the soil into which the vine-plants struck their roots, and by these roots might have been drawn up into the stem, and through the branches been distilled into the grapes, and out of the grapes been pressed into the vat, and in that vat have fermented into wine. And thus, by the many steps and secret processes of nature might that water without a miracle, as we say, have been converted into wine. But is each step or stage of that natural transmutation less wonderful? does it show inferior wisdom? is it done by a feeble power? Just as little can we explain the process as spread out into multiplied details in the great laboratory of nature, as when condensed into one single act. And just as much should we see the divine hand and power in the one as in the other. He who sees God in the one—the miracle, and not in the other, the process of nature—has not the right faith in God. If we did not believe that God was operating throughout, working everywhere; his will and power the spring and support of every movement in the material creation we should not believe that he is operating here or there, in this miracle or in that. It is because we believe in the universal agency of the living God, that we are prepared to believe in that agency in any singular form that it occasionally may take. There is, indeed, a difference between a miracle and any of the ordinary operations of nature; a difference not in the agent, not in the power, but simply in the manner in which the power and agency are employed. In the one, the hand of the Great Operator works, slowly, uniformly, doing the same things always in the same way; his footsteps follow each other so surely and so regularly, that, by a delusion of the understanding, we come to think that the things that follow each other so uniformly are not only naturally but necessarily linked to one another—the one by some imagined inherent power drawing the other after it; needing no power but their own to bind them together at the first, or keep them bound together afterwards. Wherever there is orderly succession—and it pervades the whole universe of material things—we can classify the different processes that go on, and so reach what we call the laws of nature, which, after all, are but expressions of the orderly manner in which certain results are brought about; but to these laws, as if they were living things, and had a vital power and energy belonging to them, we come to attribute the actual accomplishment of the results. It happens thus that the works of his hands in the midst of which we live, and which, for his glory and our good, the Great Creator and Sustainer makes to move on with such fixed and orderly, stately and beautiful array, instead of being a clear translucent medium through which we see him, become often as a thick obscuring veil, hiding him from our sight. Hence the use of miracles, that He who worketh all in all, and worketh thus, should sometimes break as it were this order, that through the rent we might see the hand which had been hidden behind that self-constructed veil.

SELF-RENOVATION.

St. Nicholas' Church, Great Yarmouth, is said to be, with one exception, the largest parochial structure in the kingdom. It has recently been to a great extent restored, and festival services in celebration of the event lately took place. The assemblage was imposing. It is computed that there were 4,000 persons present, and no fewer than three Bishops—Oxford, Norwich and Columbia, took part in the services. We notice this event here on account of some remarkable words uttered by his Grace of Oxford. Dr. Wilberforce is always worth hearing: for whether you agree with him or not, still there is a freshness and earnestness about his utterances that are sure to arrest attention. On this occasion he spoke about the self-renewing power of the Church; and assuming the fact to be as the Bishop declared, we consider it no small evidence of the truth of Christianity. He said:

"The Church alone possesses the power of perpetual renewal. Even the strongest and most enduring things around us lack this power of renovation. Empires, dynasties, and dominions flourish and endure for a longer or shorter period; but when the time of wasting comes, their doom is irreversible, and they cannot be revived. The Church of Christ, on the other hand, evermore renews her strength. Her whole history is a history of renewals after corruption, of strength after weakness, of waking out of sleep, of resurrection out of death; and these renewals are marked with this startling character—that there is an actual sameness in that which is revived with that which was decayed." The allusion here is, probably, to the tendency of sound doctrine to reappear, after error has overlaid it for a time. The Reformation of the sixteenth century is a vivid illustration. The Reformed doctrine was older than the Papacy; it was apostolic. "Where was your religion before Luther?" is a silly question. No intelligent Roman Catholic would ask it, for the answer—"In the New Testament"—is a direct impeachment of Romanism as a heresy. But the elasticity of Christian truth, is assuredly owing to its Divine character.

In the hands of fallible men it is often pressed, bent, distorted, and when revival or reformation comes, you find that the process which issues in that is simply a demand to remove the human contrivances, and the blessed thing may spring back to its native or original form. In other words, and without metaphor, renovation is simply a return to the New Testament. Let us preach, not the traditions of men, or the theology of the schools, but the doctrines of the Lord and his Apostles, and the renewal is at hand.—*London Christian World.*

A TOUCHING INCIDENT.

"Eighteen months since," writes the superintendent of a Bible mission, "at the back of our room sat a poor woman who had evidently been drinking. No bonnet covered her tangled and uncombed hair, which streamed over her shoulders, and her dirty gown hung in shreds round her, here and there pinned together. She was so offensively dirty that the women objected to sit near her. I think many would have banished her from the room, and said, 'It is hopeless to raise one so utterly sunk.' If you could see this same woman as she sits now in the front row at our meetings, any one would think of her, 'She is decidedly above the class for which Bible missions are intended.'"

This change is not the effect of gifts. I do not believe that the worth of a penny has been given to this woman since she has attended our meetings. She became clean before she ceased to be ragged. Her appearance was wretched when she joined our class to learn to read.

In the beginning of May she was promoted to the Testament. On the 12th, I find this entry in my journal: "We read Matt. 27. On reading Pilate's offer of Barabbas to the people, Mrs. — said, 'Which did they choose?'"

"Read on, and you will see."

"When we came to verse 21: 'No, they could not do it; no one could.'"

"Verse 30 came to her turn, but she hesitated."

"Read on, Mrs. —."

"I can't."

"Why not? there are no hard words."

"I dare not say what I read; I'm sure I'm wrong."

"I read the verse."

"No, now, that can't be; and yet every word is true. Dear, oh dear; only think, and this to save us!"

"At verse 46: 'Well that is beautiful, and Jesus said that.'"

"When her turn came again she hesitated."

"No, it's of no use; I can't get beyond that verse."

"I think she read those words six or eight times, and then closing the book, and covering her face with her apron, she burst into tears."—*Christian World.*

THE FRIGHTFUL ROLL.

It is recorded of Luther, that during a serious illness, the evil one seemed to enter his sick room, and looking at him with a triumphant smile, unrolled a vast roll which he carried in his arms. As the fiend threw one end of it on the floor, and it unwound itself with the impetus he had given it, Luther eyes were fixed on it, and to his consternation he read there the long and fearful record of his own sins, clearly and distinctly enumerated. There stood before his very eyes "the sins and offences of his youth," and all "his transgressions in all his sins."

There they were in letters as black as he felt his sins to be, and as plain as he knew they would be if God should "set them before him in the light of his countenance." "His heart failed him" as he looked. That stout heart which never quailed before man—that firm, honest eye, which could look cardinals and bishops, princes and palatines, in the face, did quail before that ghastly roll. "His sins took such a hold upon him that he was not able to look up."

Suddenly it flashed into his mind that there was one thing not written there. He said aloud, "One thing you have forgotten; the rest is all true, but one thing you have forgotten, 'The blood of Jesus Christ, his Son, cleanse us from all sin';" and as he said this, the "Accuser of the brethren," and his heavy roll of "lamentation and mourning and woe," disappeared together.

CHRISTIAN HUMILITY.—If the Lord saw fit to place you in a position most obscure, or to assign to you a service the most menial, not calculated to catch the eye or win the applause, but rather the oversight and the slight of your fellows, it would be one of the sweetest tests of the reality of your love to him. When Morrison, the Chinese missionary, the man of God who first gave the Bible to China in its vernacular, offered himself to the directors of the London Missionary Society as a missionary to the heathen, his appearance was so uncultivated and unpromising, that, hesitating to accept him as a candidate, they inquired if he were willing to go simply as an assistant in one of the missionary schools. "Gentlemen," was young Morrison's noble reply, "while the temple of Christ is building, I am willing to be a hewer of wood, or a drawer of water." In a moment they decided that a man who so loved his Saviour, who was willing to undertake any service for Christ, was the fittest for the higher office of a missionary to the heathen. They accepted him as such, and the result proved that they were not mistaken in their judgment. If you love Christ, you will be willing to undertake any service your Lord and Master may appoint you. Love will make drudgery for Jesus pleasant and welcome.—*Octavius Winslow.*

There is considerable interest in the armies of the Potomac and the James. One of the agents of the Christian Commission says: "Our work is prospering greatly. We had last week nine chapel tents in which meetings were held every evening. They were crowded every night, and a great many conversions were reported by the delegates in charge of them. I have no doubt six

hundred conversions have taken place within the last month in connection with the labors of the Christian Commission. We are in a much better condition for labor this winter than we were at this time a year ago. We confidently look for a great and powerful work of grace throughout our armies the present winter."

The Advent Herald.

TUESDAY, FEBRUARY 21, 1865.

JOSIAH LITCH, EDITOR.

THURMAN AND STEVENSON ON CHRONOLOGY.

The question at issue nominally was, "Is the canon of Ptolemy correct?" But as far as we could see from the development made by the discussion it comes to this: "Is the chronology of all the ancient historians incorrect?" For Ptolemy wrote some 200 A. D., and derived his statistics from the historians of an earlier date, many of whom wrote soon after the events of which they write took place. Were they all wrong? Ptolemy has but collected and arranged their records. Mr. Thurman must not only overthrow and repudiate the canon of Ptolemy, but the history and chronology of the great masters of history, such as Thucydides, Herodotus, Pliny, Diodorus Siculus, Eratosthenes, and the Olympic writers, who wrote of their own and the preceding ages.

Herodotus has given us a history of Xerxes the Great, and his invasion of Greece. He speaks thus of the time of his departure from Asia to cross the Hellespont on a bridge of boats. We quote from Thurman, page 42. "Xerxes' army having spent the winter at Sardis (the subsequent seat of one of the seven churches of Asia,) on the opening of the spring commenced their march toward Greece. But as they were on the point of setting out, the sun quitting his seat in the heavens, disappeared, though there were no clouds, and the air was perfectly serene, and night ensued in the place of day. Herod. b. VII. s. 37."

The canon places the commencement of the reign of Xerxes, B. C. 485, and gives him 21 years' reign. "Herodotus further informs us," says Mr. Thurman, "that when Xerxes reached Greece, the people were celebrating the Olympic games." "This proves the eclipse (?) to have happened in the fourth year of those games." &c.

This fact, he argues, is a great detector. The games were celebrated in the fourth year of the Olympiad, which covered four years. Then he proceeds to say, that if the reign of Xerxes began in B. C. 485, and lasted 21 years, the 4th years of the Olympiads during his reign, occurred, B. C. 485, 481, 477, 473, 469, 465. "But there was no eclipse there" in those years. "Therefore, argues Mr. Thurman, the canon is wrong."

But admitting Mr. Thurman to be correct in the assertion that no eclipse of the sun occurred in those years, are we so certain that the canon is wrong in giving Xerxes 21 years, beginning B. C. 485? Does it necessarily follow?

Mr. Thurman in his discussion informed us, as we understood him in reference to this eclipse, that the historian did not say there was an eclipse at that time. But whether he did or not, such is the fact. The language of Herodotus, as quoted above, is,—"as they were on the point of setting out, the sun quitting his seat in the heavens disappeared, though there were no clouds, and the air was perfectly serene, and night ensued in the place of day."

This is a perfect description of the dark day of May 19, 1780. The sky was then clear in many parts of New England, and the stars appeared. In other places it was cloudy. We have learned these facts from eye witnesses. And we judge from the foregoing description that the darkness in the days of Xerxes was the same.

Historians and chronologers have called it an eclipse, and so has Mr. Thurman; but none of them have any authority from the historical record for calling it such. Ptolemy is no more in fault for doing so, than Mr. Thurman.

But Mr. Thurman finds an eclipse down some 28 years later, B. C. 457, which he takes to be the one described by Herodotus. We propose a little conversation with Mr. Thurman on this subject.

EDITOR. Mr. Thurman, on whose authority do you assume that an eclipse occurred when Xerxes was about to start on his Grecian campaign?

THURMAN. The authority of Herodotus. ED. Does he call it an eclipse?

THUR. No, he says "the sun left his seat in the heavens, and night ensued in the place of day," which must have been a total eclipse.

ED. Where does Herodotus say Xerxes and his army were at the time?

THUR. He says Xerxes and his army spent the winter at Sardis; and on the opening of the spring commenced their march into Greece. "But as they were on the point of setting out, the sun quitting his seat in the heavens." &c.

ED. Where do you say Xerxes and his army were at the time of the eclipse?

THUR. At Celena, about one hundred miles east of Sardis.

ED. When do you say the phenomenon occurred?

THUR. On the 16th of December, B. C. 457.

ED. Do you receive the testimony of Herodotus?

THUR. Certainly.

ED. But he says it was at Sardis in the spring; you say it was at Celena in the early winter. This is a great discrepancy. How do you assume to be so much wiser than your own chosen historian?

THUR. Because, from B. C. 754 to B. C. 431, between which periods the expedition of Xerxes must have taken place; no total eclipse of the sun answering the description, the 4th year of the Olympiad, in Asia Minor, took place. As there was one B. C. 457, total at Celena, I conclude that must be the one.

ED. But, Mr. Thurman, you acknowl-

edged that the historian does not say there was an eclipse; and there have been dark days without an eclipse; may not this have been one?

THUR. The air was serene and clear, so that it could not have been caused by a cloud, and could only have been produced by a total eclipse.

ED. But there was a dark day in 1780, without an eclipse of the sun, for the moon was near the full; the stars shone, as I have been told by those who saw them. And is it not a greater stretch of liberty with a historian, to say that he made a mistake in the season of the year, movement of the army, and place where Xerxes was at the time, than to suppose that he simply erred in reference to the year of the Olympiad? It appears to me, that the case is more easily solved by either of these suppositions than yours. So it turns out that it was Herodotus who made three mistakes! In one historical fact, more than 600 years before Ptolemy was born, instead of Ptolemy, who only copied from this. With such positive contradiction of the historian in three as important particulars as those stated by Herodotus, you must excuse us, Mr. Thurman, if we hesitate to adopt your conclusion. If astronomy says there was no total eclipse in the fourth year of any Olympiad, between 485 and 457, we can admit that. But then we ask, does the historian call for more than a dark day, produced without an eclipse? And Mr. Thurman answers no. Can Mr. Thurman assure us that the dark day did not occur as the time specified? He admits the one fixed for B. C. 547, was a dark day. Will it not be easier to admit this to be the same, produced without clouds, than to disregard all the historical facts as he does?

AN INQUIRY.

I wish to correspond with a spiritualist who believes the Bible is what it represents itself to be; and who believes the revivals of religion which do occur among the Orthodox are in accordance with the Bible.

Please direct to JOHN DIX, Griggsville, Pike county, Illinois.

NOTE.—We have long looked for such an one, but without success.

We have found some who at first pretended to believe the Bible and in Jesus Christ as set forth in the Bible; but on being questioned more closely, have denied it. ED.

REVISED NEW TESTAMENT.

We are now prepared to fill orders for the Revised New Testament. Plain Cloth binding, 75 cents. Roan Gilt, \$2.00. We have also a new edition of the Christian Lyre, 75 cents. Postage, 8 cents. Pocket Harps, 90 cents.

News of the Week.

WAR NEWS.

There are more rumors and speculations than reliable news. But it seems to be pretty certain that Sherman had taken Branchville on Friday of week before last, and was rapidly marching on Charleston, which must soon fall into his hands. His forces were at or near Florence, near the North Carolina boundary. All communication either by rail or telegraph between Richmond and Charleston or places further south and west are cut off. Consternation has taken hold of the people of South Carolina, and they can see no way of escape. The peace party in the South is daily gaining strength, and even in Richmond it is becoming formidable, and we have reason to hope that ere long it will be able to successfully resist the war power of the south, and disband the rebel armies. As Sherman advances North, the state of North Carolina will be liberated from rebel rule, and soon reorganize her state government in the interest of the Union. A great battle between Sherman and Beauregard is daily expected if it has not already been fought.

The sources of supplies for Richmond are being cut off, and to all appearance Lee will soon be obliged to leave Richmond or starve.

The latest before going to press is as follows: CITY POINT, Va., Feb. 18th, 4.45 P. M.

To Hon. E. M. Stanton, War Department: The Richmond Dispatch of this morning says: Gen. Sherman entered Columbia, S. C., yesterday morning, and its fall necessitates, it presumes, the fall of Charleston, which, it thinks, is already being evacuated.

(Signed) U. S. GRANT.

Correspondence.

FROM MORRIS FULLER.

Dear Bro. Litch:—I am still striving through much weakness, yet Christ I trust, strengthening me, to be ready for the coming of our blessed Lord. And my old friend, the *Advent Herald* is still a very welcome visitor to me.

When I look around and see the eagerness of the men of this generation to grasp after the riches of this present sinful world, and how unwilling they are to hear of the durable riches that are promised in the Word of God to those who love the appearing of our blessed Lord and Saviour, I am led to exclaim, When he "cometh, will he find faith on the earth?" May the Lord help us all to labor, not for the meat which perishes, but for that which shall endure unto everlasting life. Yours in the blessed hope.

North Creek, N. Y.

FROM JAMES M. JENNINGS.

Dear Bro. Litch:—I write a line to inform you that the Lord is blessing my labors in this place. I have been here some days. I found the church in a low state; they had no preaching for some time. There are quite a large number of the inhabitants who have made a profession of religion and backslidden. But the Lord has blessed, and quite a number have been revived; others are under deep conviction. Two who never made a profes-

sion, have requested prayers. The people are still anxious for meetings, and the Lord is still at work; thank his name. The people seem to hunger for the Word. I feel the need of the prayers of God's people. Yours looking for the kingdom of Christ.

Bolton, C. E., Feb. 11, 1865.

NOTE.—We are glad to hear so good news from Bolton, where we saw many years ago, a glorious work of God. May the Lord give our dear brother abundant success.

We have sent Bro. J. a package of books by express to Newport, Vt., with a letter and tracts by mail to same place.

Ed.

Dear Bro. Litch:—Mail facilities have just been established between here and Salt Lake, and so with the States, and although temporarily broken by the Indians, will probably soon be resumed. I have been anxiously waiting for the advent of the United States mail, so that I could once more become the recipient of the ever excellent *Herald*, and its blessed tidings of good things from others of like faith and hope with myself, in the speedy coming of our Lord Jesus Christ. I have joyfully hailed its weekly advent for twenty years, until recently, and my faith in the glorious Bible doctrines it advocates, is unshaken. I address you from a far-off land, but I have been with you in spirit, and remembered you in my prayers. I am preaching a portion of the time, in connection with ministers of various denominations, so that regular religious services shall be held in the school-house on each Sunday. A Baptist church was recently organized at Idaho city, 30 miles distant from here, of which I am a member, and the pastor, Bro. H. Hamilton, is a pre-millennarian. Sunday schools are established both there and here.

This place, Boise city, is a young, but rapidly growing town, and destined soon to become the capital of the territory. It is situated in the midst of this great gold region, where gold is the god of the masses, and where Satan reigns with almost uninterrupted sway. Yet God has a people even here, some of whom are Adventists, and my soul is occasionally refreshed by meeting pilgrims on the highway of life, with earnest and joyful hearts set Zionward. I am in business here for my family's sake, and the truth's sake, but I long to be exclusively devoted to the ministry of the Word and the work of God. Perhaps his Providence shall indicate a special work for me here, or on this coast.

If so, I shall endeavor in his strength and by his blessing to do it. This great Pacific country is white for the harvest, and the laborers are few. The reaping time is evidently near, and who shall be ready to meet joyfully the Lord, bringing his sheaves with him? Yours waiting for the kingdom,

J. B. KNIGHT.

Boise City, Boise Co., Idaho Territory.

Bro. Litch:—I enclose a few of the many thoughts which occurred to my mind, immediately after having visited our brethren Child and Leslie in their field of labor. I write partly from a request of Bro. Leslie, though I felt more that I could then or now express in words, to see so many poor creatures, "made in the image of God," whose rights have been trampled upon, turned out of house and home; their husbands and fathers gone, and all their woes and miseries traceable to the direct cause, slavery. We, as a nation, are responsible to God for its existence and perpetuity, and very many are responsible as individuals for their wrongs. I say, when I see so many of them suffering so much, and realize the justice of God, my thoughts are many, and my heart is moved to penitence for my participation in this sin, as one of the nation, and I envy not the individuals who have been personally engaged in the traffic of human slavery. O, how fast the time is coming, when mankind shall look back and be proud of their abolition faith and sentiments expressed and published long ago to the world, in condemnation of this abominable system of degradation. I oftentimes wish that I could write or speak as I feel, but I cannot do either—yet I will do what I can. Having been in the government employ for the past few months, I have had no opportunity to write, and am now at home for a few days, and improve the time to forward this, with my little offering for the *Herald* and its kindred objects.

O. B. FENNER.

Salem, Ill., Jan. 30, 1865.

Bro. Litch:—We are well pleased with the *Herald*, and have not only been edified but profited with productions of your able correspondents which afford us comfort in this time of trial and gross darkness, where there is but little to comfort and cheer the lonely traveler. We have always taken and paid for the *Herald*, and perused its columns with pleasure and received its weekly visits with delight. Sometimes it found us prostrated with sickness and disease, and often in affliction by loss of friends; and often our hearts have been cheered in temptations and trials of various kinds. We have with you, when assailed from foes and scoffers which assail your public and private character and those of its former editors, borne it patiently; we have with you grown old in this eager, earnest looking for our Lord; but not weary. The frost of years bedeck our brows, yet our anchor, hope, is sure. We see our subscription is run out. Enclosed you will find five dollars, two for the *Herald* and three for the Freedmen's Mission.

South Potom C. E. C. & N. NORRIS.

Dear Bro. Litch:—Enclosed are ten dollars, four of which are for my credit on account of *Herald*, and balance please place in use for the cause of which you serve, as your wisdom shall direct.

I never felt more of the need of the great salvation—full salvation, to save from every weight and the sin of unbelief that doth so easily beset. May the light of the Holy Spirit be shed down on the page of inspiration and sure word of prophecy, guiding all of our footsteps and causing us to, with a full heart, occupy until the Master shall come.

Are there no small two page tracts very expressive that might take among the churches? If not too much trouble would like one as a sample. Your brother in Christ, S. R. BEEBE.

New York, Feb. 16, 1865.

Dear Bro. Litch:—I send enclosed three dollars; two dollars to pay for the *Herald* another year; fifty cents for the extra expenses, and fifty cents for the Freedmen's Mission. I feel quite interested in reading those letters published in the *Herald*, of Bro. Leslie and Child. I think they are the men that will do much good by the assistance of Divine help. I am trying to hold on to the blessed hope, but find it rather hard in these times of spiritual degeneracy. I ride to Lunenburg occasionally to hear the Methodist preacher Mr. Harding, his sermons being of a practical nature and quite instructive. I find the infirmities of age are creeping on me pretty fast, that I am not able to get about but little. I hope I may be able to send you some more money some time, but at present I am not in a situation to do so. Your brother in hope of a better country.

SETH COGSWELL.

Leominster, Feb. 6, 1865.

We receive very many notes enclosing the amount due for the *Herald*, with a few sweet, hopeful words appended—for example like the following:

Rockford, Feb. 1, 1865.

Dear Bro. Litch:—Enclosed please find two dollars, to pay for my paper. We are still looking for the blessed hope, and are trying to be ready to meet the Lord when he comes. Truly yours, J. BACKUS.

Such expressions of love for Christ's appearing and desire for a fitness to meet Him, are not passed unnoticed; they ever find a quick response in our heart, and we have thought, if a few such brief, fervent, testimonies, in the paper under the head of Correspondence, might prove not unbeneficial, but acceptable to our readers. Ed.

AMOUNT SUBSCRIBED FOR THE WESTERN TENT.

Elder H. H. Jones,	\$5 00
J. Sawyer,	5 00
A. Duran,	5 00
W. P. Woodworth,	25 00
J. Merrill,	5 00
Geo. Mindel,	3 00
Thos. Demoss,	2 00
Sam'l. Overturf,	25 00
Alonso Overturf,	5 00
P. Trautman,	20 00
A. Brown,	10 00

This is a vast and interesting field; and a tent is necessary to its cultivation. Come brethren help us and help at once. Please send in your names and the amounts indicated that can be relied upon. A. BROWN.

NOTE.—We are glad to see this going on. Ed.

NEW ENGLAND SOLDIERS' RELIEF ASSOCIATION.

IN NEW YORK CITY.

This association was organized in the spring of 1862, and is sustained by New England liberality for the relief of suffering soldiers from all parts of the country, friend or foe, either in going to or returning from the war, or being brought to New York a prisoner. It is located 194 Broadway, and has fed, clothed, lodged and nursed between April 9, 1862, and Jan. 1, 1865, 58,134 soldiers, from all the States in the Union and Confederacy. Mr. Thompson, the Chaplain of the Institution, says:

"Thus it will be perceived that, during the two years and ten months that this institution has been in existence, it has aided, lodged, and generally provided for fifty-eight thousand one hundred and thirty-four soldiers within its doors, besides the numerous calls upon its resources for out-door relief. As has been seen by the footings of the 'General Hospital Register' of the Association, through the personal visitation of its agents, sixty thousand seven hundred and ninety-two soldiers, from every State in the Union, who have been admitted into the various hospitals in and near New York, have been personally visited, and their names, companies, regiments, dates of admission, disease or wound, and final disposition, have been permanently recorded, making a total of one hundred and eighteen thousand nine hundred and twenty-six soldiers who have been aided directly, or indirectly, at a cost of thirty thousand dollars.

May we be indulged in a rapid review of the benefits secured by our Association?

Amid the perils inseparable from a great city, it secures a home to the passing soldier. For the sake of the service in which he is engaged, he is made welcome to its benefits. He may stay for a single meal, he may tarry for a single night, or he may wait until transportation to his destination be furnished. If for a day, or a week, or a month, he is welcome. It is his home while he is here. From the snares that beset the unwary, from the rapacity of the unprincipled and vile, he is safe within its doors; of a kindly greeting he is sure. On his way home, here he gets, perhaps, his first hearty welcome. On his way to the field, here a cheerful word of encouragement. What he needs, so far as lies in our power, is supplied, whether for soul or body. Countless utterances of gratitude have assured us that our rooms are to the passing soldier.

To the discharged veteran of many a hard service—worn, maimed, and feeble—what a shelter and refuge! Coming from the tropics, where his strength has wasted in deadly miasma; hither, brought shattered and suffering from the hard field of war, there awaits him surgical skill and attention of the very first and most desirable character; tender nursing, such as none but a faithful woman's hand can give. His worn garments are replaced; his hours of weary suffering are watched and tended; night and day some one is by his pillow to minister to every returning want; his hours of painful waiting for a wound to heal, or for strength to return, are cheered and brightened; his desires for mental improvement are gratified; his spiritual necessities are not forgotten.

To the homeless soldier, who has come to

us to die, already many a time our hospital department has furnished the last service needed for him on earth; and from under our roof the angels have taken the weary one home. Let it be remembered, amid the enjoyment of the peculiar blessings of our yet sacred national freedom, that men who have poured out their blood like water on the altar of their country, to keep intact these blessings of freedom, have returned, many of them, under our roof to find a place to die. Let it be remembered in homes of love and comfort, that soldiers, some too weak and wasted to reach the home that waited for them impatiently, and soldiers who had no home to which to return, have found with us the pillow on which to lay their aching heads in final rest and peace. God be thanked that to us has been given the privilege to minister until life's last breath to these heroes and martyrs of freedom; some, fair-haired boys; some, in life's middle prime; some, in gray hairs, self-sacrificed for the land imperiled.

GREAT BRIDGE OVER THE FORTH.

The Edinburgh and Glasgow Railway Company, in concert with the North British Company, propose to apply to Parliament next session for power to erect a railway bridge over the Forth. Should the project be matured, the bridge will be the most gigantic work that engineering enterprise has as yet applied to roads. We take the following particulars regarding it from the *Courier*:

The entire length of the proposed Forth bridge is 3887 yards, which is somewhat under two miles and a quarter. Instead of a single span of 600 feet with three side spans of 300 feet, which was the leading feature of last year's scheme, it is proposed to form four great spans of 500 feet each, over the navigable channel. The height of the bridge will be, in the deep water channel, 125 feet clear at the high water of spring-tides. The bridge will be on the lattice girder principle, the form found by recent experience to be best suited for great viaducts of the kind. For the span of 500 feet there is, so far as we are aware, no parallel in the form of a rigid bridge. In suspension bridges, that width has occasionally been exceeded, as, for instance, in the Menai suspension bridge, where the span is 600 feet, or in the famous suspension bridge of Freiburg, in Switzerland, where the span is 870 feet. But in railway architecture the nearest approach is made by the Britannia tubular bridge, where the span is 460 feet; and by the Saltash girder bridge at Plymouth, where the span is 450 feet. In the matter of height, as well as in length and span, the Forth bridge will again exceed the Britannia and Saltash bridges, being only 100 feet above high water level. Taking the visible height of the bridge at high water level, its aspect will be positively tremendous. As already stated, the piers are 125 feet clear of high water; the height of the girders are 65 feet, and allowing five feet for the base of the girder on which the rails will be laid, the total will be 195 feet, about double the height of Dean bridge, or something like the height of Edinburgh Castle from Johnstone Terrace. The actual height, including the submarine part of the work, will be about a third more—namely, 18 feet of fluctuation of tide, 50 feet of water at ebb spring-tide, and 25 feet of foundation—together, 93 feet, which, added to the visible height, gives a total of 288 feet—above the point of the tallest steeple in Scotland. With these formidable proportions the work may truly be termed a gigantic and unprecedented one.

The bridge on either side of the navigable channel will be constructed on a series of spans lessening from 200 to 100 feet as they approach the shore. The piers of the great spans will be built of stone to the height of 10 feet above high water level, but the remainder of the bridge will be constructed of malleable iron. The effects of weather—heat, wind, and rain—have been carefully calculated, and the substantial character of the bridge will enable the highest railway speed to be attained upon it.

A LADY PREACHING IN PARIS.

I mentioned in a former letter the efforts of the Rev. Mr. Gibson to diffuse religious instruction among a large class of English who reside in Paris, and who seldom or never attend public worship. These missionary essays are seconded by several English ladies, who devote their whole lives to the work of seeking out the ignorant, debased, and abandoned, and leading them into a better course of life. Meetings are held in various private houses, and last week an unusual interest was given to them by the presence of a young woman who preached and exhorted with a power which is said not to be inferior to that of Spurgeon himself. This lady is a Mrs. Thistlethwaite, the wife of a gentleman of princely fortune. She has during several years been preaching to the poor in various parts of England and Scotland, and has frequently addressed congregations of more than two thousand people. Mrs. Thistlethwaite's appearance is very impressive; tall, finely formed, and with a face lit up with intelligence and earnestness, she wins the attention of her audience as soon as she rises to speak to them. The tone of her voice is most agreeable, and her command of language is remarkable. She speaks extemporaneously, using a great deal of gesture, but always graceful and expressive. In Paris the prejudice against a woman's appearing in the pulpit is so great that Mrs. T. spoke only to private audiences; on one occasion her discourse was translated into French by the Rev. Mr. Pulsford, of the French Methodist Church, who expresses himself much impressed with her extraordinary vigor of style and eloquence. One of the lady's principal objects in coming to Paris was to preach to the English students, of whom there are a great number gathered here, and who are as much in need of missionary teaching as the heathen in less civilized regions.

The Advent sermons at Notre Dame have been preached by a barefooted Carmelite monk—Father Hyacinthe—whose fervor and elo-

quence have drawn together immense congregations. Father Hyacinthe, notwithstanding the exclusive dogmas of the Pope's encyclical letter, preaches sound evangelical truths, and has stirred up among those who assembled to hear him a spirit of Christian charity which will go far towards neutralizing the poison of papal anathemas. It is said that Father Hyacinthe will be called on to preach the Lent sermons in the Imperial Chapel at the Tuilleries.—*Paris Cor. of Methodist.*

EARL FITZWILLIAM AND THE FARMER.

In a book of anecdotes, the following story is related:

A farmer called on the late Earl Fitzwilliam, to represent to him, that his crop of wheat had been seriously injured in a field adjoining a certain wood, where his lordship's hounds had during the winter met to hunt. He stated that the young wheat had been so cut up and destroyed, that in some parts he could not hope for any produce.

"Well, my friend," said his lordship, "I am aware that we have frequently met in that field, and that we have done considerable injury; and if you can procure an estimate of the loss you have sustained, I will repay you."

The farmer replied, that anticipating his lordship's consideration and kindness, he had requested a friend to assist him in estimating, and they thought that as the crop seemed quite destroyed, fifty pounds would not more than repay him.

The Earl immediately gave him the money. As the harvest, however, approached, the wheat grew; and in those parts of the field which were most trampled, the corn was strongest and most luxuriant.

The farmer went again to his lordship, and being introduced, said—

"I am come, my lord, respecting the field of wheat adjoining—"

"Well, my friend, did I not allow you sufficient to remunerate you for your loss?"

"Yes, my lord, I find that I have sustained no loss at all; for where the horses had most cut up the land, the crop is most promising; and I have therefore brought the fifty pounds back again."

"Ah," exclaimed the venerable Earl, "this is what I like;—this is as it should be between man and man."

He then entered into conversation with the farmer, asked him some questions about his family, how many children he had, &c. His lordship then went into another room, and returning, presented the farmer with a check for one hundred pounds, saying—

"Take care of this; and when your eldest son is of age, present it to him, and tell him the occasion that produced it."

We know not which to admire most,—the honesty of the farmer, on the one hand; or, on the other, the benevolence and the wisdom displayed by the illustrious man,—for while doing a noble act of generosity, he was handing down a lesson of integrity to another generation.

THE DEATH WATCH.

The death watch is a very common inmate of our houses. Among those who are unacquainted with the habits of insects, there is a common superstition that the strange ticking sound often heard in old houses is a sign of approaching death. This noise, however, is caused by a small beetle, which, during its boring operations, rubs the neck and thorax (chest) together, by which means this to some persons, terrible omen is produced—a fact which, if more generally known, would save a world of causeless anxiety and uneasiness. In the larva state, these insects do great injury to our furniture and the woodwork of old houses which they gnaw continually. When captured, this little beetle feigns death with the strangest pertinacity, preferring it, it is said, to suffer death under a slow fire rather than to betray the least sign of vitality. The death watch, on account of its retired habits, minute size, and dark color, is very seldom to be seen; and, as there are often several individuals working at the same time in their boring operations, the sound seems to proceed simultaneously from opposite directions, thus adding to the superstitious terror wherewith by some persons it is regarded. The greatest evil, however, to be dreaded from it is the injury it does through its excavations in the woodwork of our houses. It is not larger than a good-sized flea.—*Our Common Insects.*

THE CAPTAINS OF LABOR.

The other day, when speaking of the opportunities which had fallen to his lot of forming a just estimate of the working classes, Sir Morton Peto stated, that for years past his firm had employed not less than thirty thousand men in their different works. These consisted, of course, of persons of various classes, who, as this great contractor remarked, were employed in different parts of the world, and comprised the people of many lands. Fifty or sixty years ago the guidance of so many hands by one head for any other than warlike purposes would not have been thought of. It seems even in these days a marvellous fact that Sir Morton Peto's army which is engaged in advancing the civilization of the world, should be as numerous as those commanded by the Duke of Wellington and other noted generals. Besides the advantage of the works which are completed by this enormous human power which is wielded by Sir Morton Peto, there is also to be taken into consideration the additional aid of steam, hydraulic power, and other applications by which, in part, docks, harbors, railways, and other constructions are made. And the amount of money yearly distributed by this firm for labor and for various materials must amount to a vast sum. We have no certain figures to go upon; but if we estimate the wages of all classes of the employed at £1 a week on an average for each man, the item would amount to one million five hundred and sixty pounds in the year. There are many other monster establishments; and it is one of the remarkable signs

of the present age that these are constantly on the increase. The results are not all good.—*Builder.*

THE FUTURE OF EUROPE.

BY MR. SEYMOUR FITZGERALD, MEMBER OF PARLIAMENT.

This honorable gentleman not long since, at an annual dinner at a cattle show at Horsham, England, referring to the state of Europe generally, expressed his belief that serious times are approaching. The differences between nations were now, likely to be not quarrels upon political circumstances, or events, as in past times, but differences arising from diversity of origin, from religion, and from great principles. He looked forward to the growth of the military spirit upon the Continent with great apprehension and alarm. He regarded the intimate understanding between the great military Powers with more than alarm. Great and gloomy days were before us; but if this country was true to itself, it would be able to hold by its own, as it had done for many a year, and its influence and reputation with the world would remain as paramount as it had been in years gone by.

The Hon. gentleman, in the course of his speech, was loudly cheered.

DISCOVERY OF A ROMAN ALMANAC AT POMPEII.—Archæologists will be interested to hear of the discovery at Pompeii very recently of an antiquarian wonder—a Roman almanac. It is engraved on a white marble slab, found in the vicinity of the gate of Isis; it contains the various months arranged by threes in vertical columns; each column is headed with the corresponding sign of the zodiac, and curious indications as to the agriculture and religion of the Romans are interspersed here and there. Below the sign of the zodiac and the name of the month the name of every day in the week is inscribed. Then come the *nonæ*, which during eight months of the year fell on the fifth day, when they were called *quintanæ*; in the four remaining months they began on the seventh, and received the name of *septimane*. The *ides* are not marked, as they invariably began several days after the *nonæ*. The diurnal and nocturnal hours are also marked on the almanac. The summer and winter solstice are also indicated, and on consulting his almanac the farmer was told—*quid faciat lætis segetes*—the proper time for field operations. The religious festivities are also marked. Finally, at the top of the slab may be seen Apollo driving the Chariot of the Sun; whilst at the foot Ceres, reaping-hoe in hand, is engaged on a field of wheat. This interesting relic has been placed in the museum at Naples.

THE CONVERSATION WITH NICODEMUS.—It was delivered weeks or months before the Sermon on the Mount, or any other of Christ's public addresses to the people. Standing in time the first, it stands in character alone. You search in vain through all the subsequent discourses of our Lord for any such clear compendious comprehensive development of the Christian salvation:

of its source in the love of the Father; its channel in the death of his only begotten Son; and of the great Agent by whom it is appropriated and applied. You search in vain for any other instance in which the three persons of the Trinity were spoken of by our Lord consecutively and conjointly; to each being assigned his proper part in the economy of our redemption. It may even be doubted whether in the whole range of the apostolic epistles there be a passage of equal length in which the manner of our salvation through Christ is as fully and distinctly described.

Delivered thus at the very beginning of our Lord's ministry, it utters a loud and unambiguous protest against the error of those who would have us to believe that there was a decided and essential difference between the earlier and later teachings of our Saviour; between the doctrine taught by Christ, and that taught afterwards by his apostles.

DEFORMED TRANSFORMED.—Those persons who are familiar with Savannah, Georgia, know that the colored people there are remarkably intelligent. These people, since that city was taken by Sherman, have formed an "Educational Association," designed not only for their own intellectual improvement, but for the instruction of the large number of their brethren who following in the track of our military force are now resident in that city. Under the patronage of this association are two schools attended by five hundred children. One of these schools occupies a spacious brick building contiguous to the market house; which building was formerly known as *Bryan's Negro Mart*—it being the locality where slaves were confined for sale. When the approach of Sherman's army was heralded; the keeper of this infamous establishment hastily decamped—leaving his hand-cuffs, whips and paddles behind him. Now primers, Testaments and writing books take their place; and the voice of prayer and thanksgiving is heard within the walls which once echoed to the screams of the suffering. Quite a change for the better,—the deformed transformed, and a type of good things yet to come—on a larger scale, and that speedily.

TRACTS.—I will tell you a little anecdote which has made me hope highly of the effects of the diffusion of literature amongst the lower classes. Dear Jane Roscoe, whose head is all benevolence, having accidentally discovered that various cruel practices prevailed amongst the market people at Liverpool, caused a committee of ladies to be sanctioned by the mayor for the prevention of these offences. It then occurred to her, that to go to the root of the evil the market people themselves should be humanised by knowledge, and she got a society instituted by ladies for supplying them with a circulation of books. Soon after, the wife of a small butcher requested of her, on the part of her husband a second view of one of the volumes: "He says, madam, that they say the tracts the genteel folks give us poor people to read are books for children, but that he is sure this is a book for a man, and such a book as he never saw the like of; and never anything did delight him so much, he can talk of nothing else." It was "Paradise Lost."—*Memoirs, Miscellanies, and Letters of the late Lucy Aikin. By Philip Hemery de Breton, of the Inner Temple.*

CHICAGO TUNNEL.—This tunnel is to burrow under the lake two miles, out to where the water is deep, clear and cool in all weathers. There a vast structure of wood and iron, weighted with stone and with three tiers of floodgates to let in the water, is to be put down to meet the tunnel; and in this way the city is to be supplied with pure water when the work is done. So far, the work is entirely successful. Six hundred feet of the tunnel are completed. It is driven through a vast bed of strong compact blue clay, through which not one drop of water has come, though they struck fire once, and came near being burnt up. The clay is cut with a tool like a carpenter's adze, and the arch—two brick thick, and each brick inspected three times—is then laid as the clay is cut out. The digging has brought out some curious hints of old times; as, for instance, great rolled boulders are found buried under sixty-five feet of clay, and stones with the unmistakable glacier groove in them at the same depth, and stones that yield petroleum, and stones of which no other specimens have been found between the Alleghenies and the Rocky Mountains; and iron pyrites with a gold-like fascination about them, and gypsum, and curious hints of all sorts, for those that love to read "sermons in stones."

RAILROAD IN PALESTINE.—A letter from Constantinople, dated Dec. 29th, says: "I alluded, some months ago, to a Dr. Zimpe, who was seeking here the permission to build a railway from Jaffa to Jerusalem and the Jordan, and also a good port at Jaffa, with special reference to the return of the Jews to Palestine, which he believes is to take place within a few years. This old gentleman has won the respect and admiration of those who do not sympathize with his millennial views, but he has been badly treated by the Porte, and after wearing himself out in vain endeavors to obtain honest and definite replies, he left here some weeks since to preach a crusade in Europe against the Turks. He announced his intention to go, first of all, to the Emperor Napoleon. Fud Pasha heard of his departure and his object, and seems to have been so thoroughly alarmed by it, that he instantly determined to grant the concession, and requested the American Embassy to telegraph to Dr. Zimpe to return at once. It remains to be seen whether his promises will be fulfilled. If the work is accomplished, whether the Jews come back to Palestine or not, it will be an unspeakable advantage to the country and to the crowds of pilgrims who annually resort to Jerusalem, but if the Jews don't come back the road will hardly pay very heavy dividends on the proposed capital of \$2,500,000.

A SUBMERGED RELIC.—The waters of the Seine have been so low for some time past that they were left uncovered, near the Island of St. Denis, at Fontainebleau, the ruins of the Roman bridge erected by Julian, and which was destroyed in the year 1429 by the Anglo-Burgundian army. The bridge connected Lutetia, the new seat of the Roman government, with the other provinces of Gaul. The owner of the island, while examining these ruins, made an interesting discovery both as regards history and art; he found a medallion in the mud which had been buried for 435 years, and was slightly injured. The medallion represents the likeness of the founder of the great work of art executed during the period of his authority. The highly-finished execution and good taste of the medal leave no doubt of the Roman emperor having brought celebrated artists with him from Athens. A copy has been made of the medal, which it is said is well suited for cameos.

MANNERS.—I make it a point of morality never to find fault with another for his manners. They may be awkward or graceful, blunt or polite, polished or rustic. I care not what they are, if the man means well and acts from honest intentions, without eccentricity or affectation. All men have not the advantages of "good society," as it is called, to school themselves in all its fantastic rules and ceremonies, and if there is any standard of manners, it is one founded in reason and good sense, and not upon these artificial regulations. Manners, like conversation, should be extemporaneous, and not studied. I always suspect a man who meets me with the same perpetual smile on his face, the same congealing of the body, and the same premeditated shake of the hand. Give me the hearty—it may be rough—grip of the hand—the careless nod of recognition, and, when occasion requires, the homely but welcome salutation, "How are you, my old friend?"

ROCK SALT.—It is reported that in the new State of Nevada, beneath a thin covering of refuse salt matter, for a depth of fourteen feet, pure rock salt is found as clear as ice, and "as white as the driven snow." Beneath there is water, which seems to be filtered through salt to an unknown depth. The whole of the fourteen feet in thickness does not contain a single streak of any deleterious matter or rubbish, and is ready for quarrying and sending to market. The locality is 100 miles west of Reese River.

seventh year, has planted his feet on the Rock of Ages.

Don Vincenzo Colonna, an intimate friend of the Pope, has made a profound sensation in Rome, by declaring that the Pope told him the temporal power is not necessary to the glory and influence of the Church. Cardinal Antonelli wanted Colonna to take it back, but he refused, declaring that the Pope had said it, and it was true. Another anecdote is told of the Pope: One day, while talking with some monsignori about the deplorable condition of the Catholic Church, one of them said: "O, we have nothing to fear, your holiness, for it is written that St. Peter's bark shall never be shipwreck."

"Yes," answered the Pope, "that's all very well for the bark; but how about her crew?"

A disastrous fire broke out on Wednesday in Philadelphia in the coal oil works near Washington Street, First ward, by which two squares on both sides of the street were burned, besides some contiguous buildings. It is reported five squares were on fire at one time. Two thousand barrels of oil were destroyed, and at least fifty families were burned out. A number of lives were lost. Six bodies have been recovered.

ALL ONE IN CHRIST.—It has been beautifully said that in every band of true and faithful Christians, "we see the social principle putting forth all its energies in the way of sacred fellowship, and with direct reference to religion. It is a new and holy brotherhood, of which love to Christ and to each other is the bond. We are members one of another, and not only perform acts of worship together, but exercise a reciprocal and substantial benevolence."

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Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, 'It is more blessed to give than to receive.'"—Acts 20: 35.

S. K. Baldwin,	\$13.00
C. Bennis,	13.00
Mrs. S. N. Nichols,	13.00
L. G. Ford,	5.00
Peter Parady,	3.00
Geo. Dickey,	5.00
Maria Scott,	5.00
S. Prior,	13.00
S. Goff,	13.00
G. Phelps,	13.00
Newton,	13.00
D. Bosworth,	13.00
F. Gunner,	13.00
G. C. Arms,	13.00
Anthony Pearce,	13.00
H. Swartz,	12.50
W. H. Swartz,	12.50
M. A. Frank,	12.50
L. White,	12.50
D. E. Wetherbos,	12.50
S. N. Nichols,	12.50
Geo. Fisher,	12.50
R. S. Case,	12.50
W. H. Hawkins,	12.50
Maria West,	12.50
Marianne Doyle,	12.50
Sarah B. Doyle,	12.50
Joseph Clough,	3.00

WEEKLY DONATIONS OF 10 CENTS

FOR HERALD.

S. K. Baldwin,	\$5.20
M. Bradley,	5.20
M. J. Yoder,	5.20
D. Rupp,	5.20
A. McBride,	3.00

WEEKLY DONATIONS OF 5 CENTS FOR THE

HERALD.

Joel Learned,	3.00
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DONATIONS FOR EXTRA EXPENSES OF HERALD.

O. W. A.,	\$1.00
M. C. Batman,	2.00
Miss Marston,	5.00
S. Colburn,	2.00
E. Lockwood,	1.00
P. Burns,	2.00
S. Newton,	1.00
M. Cheney,	2.00
Mary A. Pearce,	5.00
Mrs. O. Stoddard,	5.00
A. Friend,	2.00
Joseph Clough,	3.00
J. E. Yocum,	1.00
Joshua Smith,	1.00
Sylvester Burke,	1.00
Mrs. A. Curtis,	3.00
Wm. A. Curtis,	2.13
Abner Houghton,	7.50
Dr. E. Goll,	2.25
Mrs. L. Kimball,	4.00
Mrs. A. C. Abel,	1.00
S. K. Baldwin, for circulars,	1.00
J. A. Ford,	5.00
Geo. W. Whitings,	5.00
S. Norcross,	2.00
James Alexander,	1.00
Eliza A. Hough,	1.50
John Reynolds,	1.00
S. J. Pearce,	1.00
P. Clark,	2.25
Nehemiah French,	3.00
Benjamin F. Thomas,	1.40
George T. Havens,	2.50
S. J. Pearce,	1.00
Ed. H. Plummer,	1.00
E. Howard,	1.40
Julius T. Beitel,	1.00
J. E. Hastings,	1.00
L. M. B. Vt.,	10.00
Scott W. Adams,	2.00
Harvey S. Ross,	2.00
Phineas Ross,	1.00
J. Ostrander,	5.00
Anna Pollard,	1.00
Wm. Oliver,	7.50
John Pearce,	4.00
An Old Friend,	4.00
D. Chatterton,	3.00
A. Leighton,	2.55
J. F. Griggs,	2.00
S. H. Worthington,	2.00
D. J. McAlister,	2.00
L. C. Waite,	1.75
Joseph Reed,	1.00
Chas. T. Stanford,	1.00
J. Landreth,	7.50
Hiram Harriman,	1.00
B. Eberly, for Visitor,	2.00
L. Robbins, for new press,	20.00
G. W. Newell,	1.75
W. Ide, yearly A. M. A.,	2.00
Eliza Ide, yearly A. M. A.,	2.00
J. Brewster Cleveland,	2.75
Mrs. D. Hunt,	1.00
Lymah Lawrence,	1.00
Mrs. D. Taylor,	1.00
Wm. Drach,	1.00
Mary Thomas,	1.00
Elizabeth Loder,	1.50
A. Friend of the Herald,	1.00
S. G. Allen,	2.50
A. Friend,	10.00
James Craigie,	1.00
Amos Fox,	1.00
Mrs. Emma Fox,	2.00
Lewis G. Ingles,	3.00
J. A. Reed, for various objects,	47.80
Geo. Wise,	1.00
Riley A. Holden,	1.00
Colyer Snow,	4.00
Sarah H. Knight,	1.00
Wm. Van Dusen,	1.00
A. Friend, for various objects,	32.00
O. B. Fenner,	2.00
Wm. Trope,	1.00
J. E. Hastings,	50
John Schutt,	1.00
David Davis,	1.00
Soth Cogswell,	50
James Kitteridge,	50
Wm. Woodworth,	50
A. Friend,	50
E. Williams,	1.00
R. Ryder,	1.00
S. Blanchard,	1.00
A. Friend in Ill.,	1.00
W. G. Bliss,	2.00
S. R. Beebe, for various objects,	4.00

10 CENTS WEEKLY FOR FREEDMEN.

Adelaide Bliss,	1.50
Martha Bennis,	1.50
E. C. Drew,	5.20

DO SOCIETY FOR FREEDMEN'S MISSION.

Ilex,	25
Hattie,	25
Carrie,	25
Frank,	25
Miner,	\$1.00
Eugene F. Baitel,	15
M. H. Beitel,	15
H. J. Beitel,	25
T. Palmer,	25
J. Simpson,	25
D. Dalton,	25
Willie Loder,	25
Myrta Cope,	25
F. Cunningham,	50
Gracie,	25
Johnny,	20
Mary,	05
Levie,	50
Willie,	50
Merrie,	50
Edith,	5
T. Walter,	25
George,	25

DONATIONS

FOR FREEDMEN'S MISSION.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give unto you."—Luke 6: 38.

B. H. Haskell,	\$5.00
Joseph Dockum,	3.00
W. S. Jordan,	5.00
S. B. Daniels,	25
A. widow's mite,	1.00
D. T. Taylor,	2.75
J. Brewster,	2.75
Mrs. D. Hunt,	1.00
D. T. Taylor,	50

DONATIONS

For Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give unto you."—Luke 6: 38.

B. H. Haskell,	\$30.00
S. K. Baldwin,	25.00

D. Bosworth,	25.00
J. L. Clapp,	20.00
Collection at Providence,	71.00
Collection at S. Natick,	10.75
E. C. Drew,	1.00

North Attleboro' Church,	\$17.17
Ennie Tucker,	2.00
Lacy G. Ford,	1.00
Church at Waterbury, Vt.,	35.70
" " Newburyport,	13.53
Mrs. B. Hall,	2.00
Mary Ann D.,	2.00
A. Friend at Westboro',	25
Church " " "	16.33
Col. at Washington Furnace, Pa.,	2.00
" at Bush's Schoolhouse,	5.50
M. L. J.,	2.20
E. Matthews,	5.00
W. S. Howden,	10.00
C. Beckwith,	4.00
Lorenzo Bolles,	2.00
Mrs. R. B. Phelps,	3.00
John Johnson,	3.00
M. Cheney,	7.50
Mrs. Isaac Ball,	2.00
Myra Bosworth,	2.00
Willie Bosworth,	25
Albert Williams,	1.00
A. Solider's wife,	1.00
A. widow's mite,	1.00
Peter Burns,	2.00
S. S. Newton,	1.00
Horace Newton,	40.00
Free Evangelical church at North Attleborough, Mass., for tracts for Mission,	5.00
B. Eberly,	10.00
A. lover of truth and right,	1.00
Stephen Jackson,	2.00
Dr. L. Kimball,	2.00
Mrs. A. C. Abel,	1.00
Messiah's church at Coopers, Pa.,	7.20
Sister R. Bixby,	2.00
A. Mother in Israel,	2.00
Sarah J. Pearce,	2.00
N. Waite,	1.50
O. Rockwell,	1.50
A. Friend, N. H., to keep some one warm,	2.00
W. B. Johnson,	80
E. Tucker,	3.00
Mary Nason,	3.00
J. Gilbreth,	1.00
M. D. Richardson,	2.00
Joseph Morris,	5.00
Mrs. E. Cope,	1.00
Sister Rupp,	4.00
J. B. Eastabrook,	2.00
Sarah Williams,	5.00
David Barber,	4.00
Renben Painter,	50.00
R. Stubbs,	1.50
H. H. Tooker,	3.00
Mr. Andrews,	5.00
Wealthy H. Miller,	1.00
Mrs. H. Asselmyer,	1.00
D. Carmont, Eng.,	£2
Phineas Ross,	1.00
John Ostrander,	4.00
M. A. Sherman,	1.00
Anna Pollard,	2.00
Wm. A. Owen,	1.00
Mr. Owen,	1.00
Mrs. Owen,	1.00
Isaac Owen,	1.00
John Pettigrew,	10.75
D. Chatterton,	5.00
J. B. Parker,	2.00
Sarah S. Wilson,	2.00
Dr. R. Parmlee,	18.00
John Landreth,	7.00
Wm. B. Schummershorn,	2.50
Hiram Harriman,	2.00
J. D. Boyer,	5.00
Priscilla G. Lanford,	3.00
Rachel Crampton,	3.00
Thayer Lumber,	1.00
Wm. M. Bullock,	1.00
Eliza Clark,	1.00
A. F. Ober,	2.00
Wm. Dyche,	1.00
Clarissa Stone,	7.50
Mrs. M. H.,	2.00
Mrs. W. W.,	2.00
L. Robins,	2.00
M. Yoder,	2.00
Joshua Vose,	1.00
Jacob Cady,	2.00
A. Friend,	10.00
J. L. Clapp,	2.50
O. B. Fenner,	5.00
Isaac Jackson,	50
S. Cogswell,	50
W. R. Liscomb,	5.00
Church at Richmond, Vt.,	17.00
C. F. Loder,	5.00
C. & N. Norris,	3.00
Maria Fuller,	88
M. H. Swamy,	10.00
S. R. Beebe,	2.00

THE FAMILY CIRCLE.

THE CAVE OF MACPELAI.

This burial place of the Patriarchs, or, at least, the mosque over the cave, has been visited again by a Christian, Mr. James Ferguson, author of a work on the architecture of the Holy Land.

In a letter to the London Times he describes the mosque at Hebron, over the site. It seems that he had less difficulty with the Prince of Wales had, and was treated as if no less a personage, much to his surprise and amusement. The cave was bought by Abraham for the first burial in his family. The mosque, Mr. Ferguson asserts, is a crusader's church, built after the sixth crusade, A. D. 1228. The length from the door to the altar is 70 feet; the width across 97 feet. It consists of a nave with a clerestory, supported by three irregularly placed pointed arches, and beyond the nave, on either hand, a low aisle, the outer wall of which is identical with the old Jewish walls of the harem.

The roof is a pointed vault of intersecting arches, of the form universally prevalent in Italy in the 13th century. Speaking of Hebron, a contemporary remarks:

"On many accounts it is the most interesting spot on earth in connection with the early history of the human race. The civilization which is our boast dates its origin more directly to the neighborhood of Hebron than to any of the Grecian or Roman cities or states.

In tracing the rise of that civilization which characterizes the Christian world, it seems unquestionably indebted to the Hebrew patriarchs and lawgivers for its birth and inherent principles of power and growth. He is on the wrong track who, seeking the elements of strength in our modern systems, social and political, turns his back on the Mosaic law and endeavors to find it in the tables of Rome, or the codes of the Hellenic States. Nor is it possible to study history rightly without acknowledging our indebtedness to the old shepherd, dwelling under the oaks at Mamre, whose purchase of a burial-place is the first recorded money transaction in the history of our race.

"The desire to search into the secrets hidden under the mosque at Hebron has long possessed the minds of Eastern travelers. But, as yet, no one has had any great success. The mosque stands at the foot of a hill, covering the lower portion of the slope. The belief seems to be that the cave is under the floor of the mosque. No one is permitted to examine there. Mr. Ferguson's opinion as to the age of the building itself is quite too carelessly expressed. The upper portions are very probably of modern times, and the interior architecture, above the floor, is doubtless what he supposes. But the lower portion of the exterior walls give unmistakable indications of Jewish or other early origin, and the building is unquestionably far more ancient than the period of the crusades.

"Thus the most important fact in Mr. Ferguson's letter is the kind treatment which he experienced. It may be questioned whether he correctly interpreted the temper of the people, and whether they were not entirely influenced by the military display with which he was accompanied. If his reception be a correct indication of the present feelings of the inhabitants of Hebron toward Christian visitors, it is manifest that a great change has come over the temper of the most bigoted population in the East."

THE ONE JEWEL.

Henry and his mother sat one evening looking at the sun as he went down in the western sky. He was glorious in his departure, leaving golden traces all along the clouds. Henry's mother had been reading to him of the magnificence and splendor of an Eastern court. Henry was always an imaginative child, and influenced doubtless by the glory of the sunset and his mother's reading, tell to building air-castles. He sat quiet for some time, without uttering a word, when his mother, seeing his countenance grow bright, as with some pleasing thought, asked him of what he was thinking.

"I was wishing," said he, "that I was a king, sitting on a splendid throne, and wearing a crown, and clothed in costly robes, adorned with gold. I wish I could rule over millions of people, and have all the riches in the world."

"Would you, my son, leave this pleasant home to be a king? With all the care and anxiety of wisely ruling over so many people, and taking care of so much wealth, I fear you would be more of a slave than any of your subjects. I am surprised that my boy, who so loves to be free, should wish to be bound with golden fetters."

"I would not be bound, mother. I would be happy, and make you and father happy, for you would not have to work. I would give you gems and gold, and you should live with me in

my palace. Why, mother, my name would be great everywhere."

The mother could but smile at Henry's picture of happiness. "I desire not earthly riches or honor for my son," she replied, "but there is one jewel which I wish him to wear, for the possessor of it is always happy. This ornament, more precious than all the wealth of kings combined, is the spirit of contentment. I wish him to be great only as he possesses a self-sacrificing spirit toward his fellow-men, and labors to do them good. I wish him also to possess a loving heart toward that King who has more wealth and power, and love, too, than all the earthly kings, and who invites him to be his child."—Morning Star.

CHRISTIAN MINISTRY.

Early one Sunday morning, as a clergyman was passing by a mean-looking cottage, he saw the poor man who lived there sawing wood. He stopped, and asked him why he had not saved his wood during the week, so that he might have Sunday for a day of rest.

"I saw my wood to-day," replied the poor man, "because I am never at home on week days. I have so large a family that it takes all my earnings to support them. The place where I work is at a considerable distance, and when I come home I am too tired to saw wood or do anything. I have nothing but what I can earn from day to day, and the winter is very severe, and I cannot get enough to make all comfortable; besides, I could not go to church in these clothes, and I have none better."

The clergyman then observed how miserably the poor fellow was clothed. "Come with me," he said, and he carried him home, gave him from his own scanty wardrobe, a decent suit of clothes, invited him to go to church with him, and promised him that he would see his wood sawed for him the next day.

The poor man went to church, and his faith was strengthened, and his heart was cheered, by the words that he heard from this true servant of God.

The next day he went as usual to his labor, wondering whether he should find his wood sawed for his family when he returned home. Did the Christian minister forget his promise? or did he send some one to saw the poor man's wood? No, he was too poor to do the last, and too rich in good works to do the first. He went himself, and sawed wood enough to last the poor man's family for more than a week.

Was he not a true Christian minister? and may we not all follow his example?

THE INFANT SAVIOR.

Again we bend over this infant as he lies in that manger at Bethlehem, and as we do so, strange scenes in his after life rise upon our memory. Those little, tender feet, unable to sustain the infant frame, are yet to tread upon the roughened waters of a stormy lake, as men tread the solid earth! At the touch of that little, feeble hand the blind eye is to open, and the tied tongue to be unloosed, and diseases of all kinds are to take wings and flee away! That soft, weak voice, whose gentle breathings in his infant slumbers can scarcely be heard, is to speak to the winds and the waves, and they shall obey it; to summon the dead from the sepulchre, and they shall come forth! Who then, and what was he, whose birth the angels celebrated in such high strains? None other than he of whom Isaiah, anticipating the angels, had declared: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace."

NOTICES.

Messiah's Church (Evangelical Advent)

New York City.

Chapel on Seventh Avenue, between Greenwich Avenue and Twelfth Street. Services every Sabbath at 10 A. M. and 3 and 7 P. M. Also on Tuesday and Friday evenings. All who wait our Lord's return and would labor for the advancement of his cause, and the promotion of his glory in the salvation of men, are affectionately invited to unite with us. The prayerful support and cooperation of Christian friends everywhere is solicited.

Bro. James M. Jennings will preach, the Lord willing, Feb. 16th, and over the Sabbath, at North Sutton, C. E. where Bro. Paul V. West may appoint. March 5th, at Montgomery, Vt., where Dea. L. Robins may appoint. March 12, at Hyde Park, where Bro. Franklin Albion may appoint.

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embracing the image, and the beasts of Daniel and Revelation, with explanatory notes, and chronological lines, designed for the use of lecturers. Size a little over 3 by 4 feet, in colors. Price \$5.00.

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The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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unarmed, unused as they were, to warfare,

and being themselves worn with their tedious

march, they encamped for the night,

leaving their (to them) certain capture for

the coming day. And how was it with the

Israelites? Had they left the land of their

cruel thralldom only to meet death in a

worse form, or to be driven back to wear

again the yoke of oppression, a thousand

times more galling, since they had once

tried freedom? This seemed to them their

inverted fate, and bitter were the reproaches

they heaped upon Moses for leading

them into such unsurmountable dangers.

They forgot the past; they remembered not

the merciful Hand that had led them

through former difficulties and dangers; they

remembered not the Presence that had gone

before them in a pillar of cloud by day, and

of fire by night, and that even now hovered

over them in their affliction, and waited

to bless. The night-shades deepened on

the mountain, and shrouded the Egyptian

camp in darkness; but a lustre brighter

than noonday light rested upon the Israel-

ites, for the glory of God's loving presence,

shone down upon them. But not as heretofore

was the glory-cloud before them; it

had passed backward until it rested between

the Egyptian soldiery and God's chosen

people. To the one, it was a cloud of impen-

etrable darkness, while to the other it was

a baptism of glorified light. And yet,

with all this living display of God's power

and protection, they murmured; they signed

against the Most High; they even took up

stones to cast at Moses, the faithful servant

of God, who had given up a life of sumptu-

ous ease in the palace of kings, to follow

their humble fortune, who had even

spurned a kingdom, and a crown, for their

sakes; who had chosen affliction with them,

rather than prosperity with their enemies;

and now his life was in imminent peril at

their hands. But they were not permitted to

commit this fearful sin against themselves,

their leader, and their God. For Moses

pleaded with that people; he called to re-

memberance God's goodness to them in days

past; His vengeance upon their enemies,

and His promises to their fathers. And

could not He, who had guided them safe

thus far, cause even the mountains to flee

away, or the sea to become dry land, that

they might pass over in safety? Could not

He who had slain their enemies by plague,

and pestilence, and death, could not He,

even by a breath of His nostrils, annihilate

those sleeping warriors? Could He not

and would He not, even in their hour

of faithless unbelief, display His power to

save the people of his covenant and his

promise? There stood Moses, fearless and

undaunted, his staff raised heavenward, wait-

ing for the interposition of that same Al-

mighty Power that had thus far led them

in safety through that wild, untrodden

wilderness. Dangers threatened him, mur-

mers and repinings smote his ear, yet his

faith never swerved. Calm and unmoved

he waited for God to work, and when the

signal came he smote the waters with his

staff, and what new display of power is

here:

Back, back, the frightened waters fly,

On either hand rise mountain high;

Before the Almighty's breath.

And mid the dashing, foaming spray,

Opens a way, a living way,

That leads to life, from death.

Yes, a way was opened before them that

led to life, even from what seemed to them

certain death. A path was formed in the

midst of the sea, that they might pass over

in safety. What glad shouts of joy, what

hallelujahs of rejoicing, rent the midnight

air, as the hope-star of deliverance dawned

upon that desponding people. A little be-

fore, and the eye of Faith had become

dimmed, almost to blindness; they were mur-

muring against God; they were threatening

in their despair his faithful servant; but

now their faith was bright, their murmurings

were turned to thanksgiving, their threaten-

ings to praise. That was truly a wonderful

sight, and God was indeed a wonder-work-

ing God, who by a single word, a single

breath could drive the sea assunder, could

cause its waves to part, and rise like a mighty

wall on either side. And Moses was

first to enter the path thus formed, followed

by all that vast caravan of human beings,

relying with renewed confidence on the

Everlasting Arm. Again the chariot of

God, the pillar of fire, the canopy of Al-

mighty Power, moved on before them, until

it rested above the opposite shore. Well

might they rejoice at a deliverance so un-

expected, a victory so complete. But what

means this clang of arms, this neighing of

horses, this rumbling of chariot wheels, in

the Egyptian camp? They too, have heard

the commotion in the camp of the fugitives;

they have seen the cloudy veil that sepa-

rated the pursued from the pursuer, rise up

and pass like rushing wind, beyond the sea;

they saw the Hebrews passing through the

foaming waters upon the dry land; and

above all the din and commotion of that

vast moving caravan, they heard the

glad shouts of redemption, the hallelujahs

of thanksgiving, and they too were pre-

paring to follow them. Scarce had the last

of that rejoicing people gained the other

shore, when Pharaoh's horsemen and char-

ots entered that pathway among the waters.

On they pressed, and the last of that hapless

company had scarce set foot upon the road,

prepared alone for God's people, when, with

a noise like the rushings of a mighty tem-

pest, the huge barrier of waters closed

around them; the waves dashed over them;

the king and his menials, the horse and his

riders, were all engulfed in the bosom of

the deep.

Their shouts of derision, were changed to

groans of anguish; their threatenings, to

entreaty; their blasphemy, to prayer; but

their repentance came all too late. With

wild fury the waves closed over them, and

hushed their gurgling cries, there revealed

above their watery graves. Of all that vast

company who had gone forth with such high

hopes of victory, not one was left to carry

back the fearful tidings to those left behind.

Surely, surely it is a fearful thing to fall

into the hands of the living God.

All night long till daylight streaked the

east, and

"Morn with ray finger

Untarred the gates of light,"

these glad hallelujahs rent the air, and

then, when the pillar of fire had again be-

come a canopy of cloud, and moved on be-

fore them, they followed whithersoever it

led. After such a wonderful display of

Almighty Power and goodness, would they

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News of the Week.

WAR NEWS.

Charleston, the cradle of the rebellion, has fallen. About four o'clock on the morning of Feb. 18th the rebels retreated from their strong hold, having set on fire the warehouses containing supplies and cotton; and early in the day our forces entered, when the city was formally surrendered to them by the Mayor.

The old flag again floats over the walls of Sumter.

Wilmington, N. C., is also ours. Our forces having captured Fort Anderson, the main defence of Wilmington, the city soon fell into our hands. This event occurred on Wednesday, the 22d of Feb., Washington's birth day.

Mobile, Ala., is expected to follow in a very few days, which will exclude the rebels from the seaboard, except in Texas, and will relieve a large proportion of our naval force to turn their attention to that state.

Sherman continues his triumphant march through the Carolinas, subsisting his army on the country through which he passes, pressing steadily on toward Richmond. And this devoted city cannot long stand out against the odds which she contends.

Richmond papers report that Beauregard is outgeneraled by Sherman, and has gone crazy under the reverses and wear and tear of body and mind to which he has been subjected, since Sherman started from Atlanta.

Correspondence.

Milan, Dekalb Co., Ill., Feb. 15, 1865.
Dear Bro. Litch:—My last was dated Clinton, Iowa, Dec. 1st, while enjoying a pleasant visit with Bro. D. Keeler and family, and resting a little from a six weeks' toil in Pike, Muscatine Co., from which I had just returned. Well, I made it my home with Bro. K. some two weeks longer, during which I visited several isolated Advent families in that section. By sister K's suggestion I went to Eden, some fifteen miles west, to visit an English family by the name of Cope; found Mrs. C. a decided Adventist and patronizer of the *Advent Herald*, by means of which she claimed to be well acquainted with "Bro. S. Chapman." She is manifestly a Christian; ardently loves the appearing of her Lord, and is waiting with joyful hope for the "crown in reserve for all such." 2 Tim. 4: 8; but burdened in soul for the salvation of her kind husband, and their tender-hearted and affectionate children. I spent two days there, conversing freely on the subject of our faith through the day, and in the evening when the children were home from school, and the family all together, improved the time to a late hour, in preaching the Word in a humble way; showing by the Scriptures and signs of the times, that the coming of the Lord was even at the door. Matt. 24: 33. All listened with solemn attention, and a favorable impression was manifestly produced. Sister C. was revived, and very much comforted by the Word. The Lord unburden her soul by the true conversion of that husband and those dear children, is my humble and most sincere prayer.

I also visited Bro. Wm. O. Merriam and family, and a sister Smith in the city of Lyons, two miles north of C. The former emigrated from Homer, and the latter from Springfield, N. Y., a few years since. Decided Adventists, but finding none of kindred views with whom to mingle, and taking no Advent paper, had of course become "lukewarm" in their faith, and although moral in their deportment, were mere nominal Adventists, yet being intimately acquainted with "Bro. C." they were more than glad to see and converse with him. Anticipating no opportunity for preaching in that city, I spent two or three days with them; and talked much on the Scriptures, and present signs of the times which served greatly to revive them; so that Bro. M. readily subscribed for the *Advent Herald*, and paid his two dollars.

I then returned to Clinton, feeling assured that my visit to L. had been productive of some good. Soon after I had arrived there, and was fairly seated by Bro. Keeler's fire-side, giving them an account of my visit to Lyons, a merchant next door to Bro. K.'s tailor shop, sent up his clerk (Bro. Keeler's son) and invited me down to talk with him on the subject of my faith. Having no disposition to decline, I readily met his request, and being introduced to him, ascertained that he was deacon of the Presbyterian church in Lyons, and resided there, although transacting business in C. He soon remarked that he had been informed of my faith, and being himself entirely ignorant on the subject, wished to know some of my reasons for "believing this world would soon come to an end." In reply, I said to him, let your clerk, Charley Keeler, attend to customers, and set down by the stove with me, and I will give you "the reason of my hope," "that blessed hope." Titus 2: 13. He readily complied, and listened attentively to my arguments for more than two hours, and was apparently astonished to hear so much Scripture quoted in support of "our peculiar views" thanked me very courteously, and said, "Do call on me again." In the afternoon of the next day, while I was alone, busily engaged in writing, up came "Charley" again, and said to me, "Dea. B. wants you to come down and talk more with him." To test his sincerity, I declined, saying if your boss wishes to converse further with me on that which is important subject, let him come up and meet me in my own room, where we shall not be

interrupted by company. In a few minutes the deacon was seated by my side, and we entered right upon the subject, and after presenting much other testimony, my mind was led to remark on the second chapter of Daniel, and my chart being handy, I spread it, and explained from "head" to "foot" and "toes," showing that we were now living in the "toes" of that image, and the next event there predicted was the "setting up of the everlasting kingdom of God, on the ruin and utter destruction of all earthly kingdoms." The deacon received the Word understandingly. Tea being then ready, he sat to the table with us; after which we resumed the subject, and kept steady at it till 8 o'clock in the evening, and had we been seated by his fire-side in L., he would doubtless have sat patiently, and listened to "the reason of our hope" till midnight; but his company was waiting to take him home, and he had to leave. As he was about to leave, Bro. K. came up from his work, to whom the deacon said, "There, Mr. K., if I had this man's knowledge of Bible and history, I would readily give one thousand dollars," and added, "I wish he could preach on this subject in our city next Sunday." To which I replied, Call on Bro. Merriam when you get home; consult him on the subject, and if a place can be procured in Lyons, for me to preach next Sunday, secure it, then let notice be circulated, and I will meet the appointment, the Lord permitting. The next morning the deacon informed us that a school-house in the centre of the city was procured for us; and that notice of our meeting was then being given through their daily paper. Bro. K. accompanied me, and we met the appointment promptly. The deacon and other prominent citizens were in to hear. Supposing that would be my only opportunity to address them, I occupied full two hours, and had the best of hearing. After the services, we learned that others beside the deacon were interested. Bro. Merriam's family and several ladies boarding with them, having expressed a desire to hear more on the subject of our faith, Bro. K. and I went up the next Sunday and held a meeting at Bro. M.'s house; a few others came in, and all were interested with an exposition of Matt. 24th. Some were much instructed, it being new to them. Bro. Keeler and Bro. Merriam, and their families were so much revived, I shall never regret, but ever be thankful that my footsteps were directed to those two cities, even had no others but them been benefited thereby. Bro. M. will now have the *Herald* to cheer them on the way. Bro. K. has never ceased to take it, and in their isolated state, it will be like a preacher to them.

As it is written, "render honor" to whom honor is due," it may not be out of place for me here to say, that unsolicited or even expected, during my stay with brother and sister Keeler, they presented me a new frock coat, vest and pants, and to complete the suit, Charley presented a nice fur cap, (all together estimated worth \$40.) The Lord will reward them in due time.

On, or about Dec. 20th, I crossed the Mississippi, and entered Illinois, in which I have remained until now. Made a brief stop in Sterling, Whiteside Co., where I spent twenty-four hours very pleasantly with Bro. Joshua King and family, who embraced the "blessed hope" under my labors in Norwich, N. Y., some twenty years since. Sister King in particular, remains steadfast in the original Advent faith, expecting deliverance very soon. All were manifestly profited, and we were mutually cheered by my late visit there. Came from there to Jefferson Grove and Paint Point, Ogle Co., to see what there was remaining of the church we established there in '52 and '53, then numbering 85 members, all in love and harmony with each other; and to my extreme sorrow and regret, I found the church in a distracted state, having abandoned their commodious chapel, (which I helped them to build.) Soon after I left the field, one Collins and others came among them, introducing and enforcing the modern "age to come" theory, with its kindred doctrines, and continued the effort till they had distracted and divided the church. The most devoted and active members, being disgusted with these modern theories, and grieved to know that so many of their brethren had embraced them, and must "to have the whole truth" as they claimed, advocate them in every meeting, left the chapel entirely, and the others being blinded with these fables, had lost sight of the "blessed hope," so that there was not life enough in them to maintain public worship, and so the meetings went down. I called on some of these deluded brethren, who would once have almost plucked out their eyes for me, and the reception I met chilled me to the very heart. Some fifteen or twenty of the grieved members gave me a hearty greeting when I met them, and seemed anxious once more to hear unadulterated Advent preaching. Notice was accordingly circulated, and we had a respectable gathering at the forsaken chapel, Sunday morning; and if ever the Lord helped me to "preach the word," to "reprove, rebuke and exhort with all long suffering and doctrine," 2 Tim. 4: 2, it was on that occasion, and it being written, "By their fruits shall ye know them," I called their attention to the peaceful and promising state in which I left them a few years since, and compared it with their present condition, that they might see "the fruits" resulting from the labors of these modern teachers. Several of them received the admonition kindly, the same as it was delivered, and seemed to profit by it. In the evening, the chapel was so well filled, and good attention paid to the Word, it really reminded me of former days. As they were widely scattered in various directions from the chapel, I made no other appointment for preaching, but visited the families of the grieved brethren from house to house, and found it profitable; most of them were revived, and their faith greatly strengthened. Four of them, I am happy to say, subscribed for the *Advent Herald*, for which they cheerfully paid their two dollars each. Several of their children also gladly paid their twenty-five cents each for the "Youth's Vision." So on the whole I left that people in a much better condition than I found them. Bro. O. Chancy, of Rock-

ford, (late from White Rock, Ogle Co.) being on business, was with us at the chapel on Sunday. Being glad to see him and anxious to see his interesting family, (with whom I made it my home while preaching at W. R., 1853.) I went home with him, and spent two days there very profitably. Bro. C. re-subscribed for the *Advent Herald*, and erected the family altar, (I think for life), which had been neglected for several years. We were mutually blest, and I left those dear friends all in a revived state.

Bro. Wm. Howe, at "Jefferson Grove," having recently lost a son in the army, I returned there by request, and gave a discourse on the occasion in that forsaken chapel. It was a solemn and interesting day to each of us. Brother and sister Howe patronize the *Herald*, and are among the revived ones, having from the first maintained the pure Advent doctrine. From there, "Bro. H." kindly conveyed me to Lane Station, where I spent a few days very pleasantly with Doctor Reed and family, several of whom are my children in the gospel, and received baptism at my hands some ten years since. Preached to an attentive congregation Sunday morning, two miles from the village, and in the evening at the doctor's house. "Brother and sister Howe" came six miles to meet and mingle with us; tarried to a late hour, and returned richly refreshed. It was an interesting day and evening with us, and sister R. was especially blest. On the 3d of Jan. the doctor took horse and buggy, and cheerfully conveyed me to Shabbona grove, (20 miles east) where I was received joyfully. Spent two weeks with the church there; preached on the Sabbath and several evenings during the week, and the brethren and sisters acted their part nobly. Visited from house to house, and talked much. This was one of the largest churches I had the pleasure of establishing when on my former mission West; and it was truly refreshing to meet and mingle with so many of my own children in the gospel. But as they had stated preaching by Bro. McCulloch, and were occasionally supplied by Bro. Spencer, it did not seem requisite that I should tarry longer with them, but devote my time and labors to the more destitute portions of the "flock." While there, I received a respectful call to visit this place, six miles north of the grove, where the people had never heard much Advent preaching; nor were there to exceed three or four Adventists here. I came and preached to small, but attentive congregations two evenings; then left to meet my engagements with the little church at Sunonauk, eight miles east of "Shabbona Grove." Spent a week only with that people, and preached to deeply interested congregations on the Sabbath, and every evening during the week, with one exception; and seldom have I seen the Word more readily received. Most of the members and other Christian friends spoke freely after preaching, and were richly revived. Several of the congregation who had not been accustomed to hear Advent preaching, frankly acknowledged the truthfulness of the doctrines we taught.

Our personal visits there were also mutually refreshing to all. This, together with the Word, was just what the church there absolutely needed, and it was received with true gratitude to God, and to his servant, which was clearly manifested, not in word only, and it was hard parting with such beloved friends. But the hope of soon meeting again in the "chambers," Isa. 26: 20, served greatly to cheer our hearts as we gave each other the parting hand. Returned to the "Grove," expecting to spend a few days there; preach to them on the Sabbath, and then take my leave of those friends, and enter upon my return home. But when I arrived there, was informed that the friends from this place had been down and left special request for me to visit them again before I go East. Accordingly, I sent on an appointment for Tuesday evening, Jan. 31st. Took an affectionate leave of the friends at the "Grove," expecting to see them no more, as my stay here would probably be very brief. I was here in time to meet my appointment. And with one exception, (when a severe storm prevented,) I have preached every evening and each Sunday until now. Our congregations have gradually increased both in numbers and interest, till our school-house is full, and we are enjoying a precious outpouring of the Spirit of God. Quite a number of the most prominent men and women in the community have confessed faith in the doctrines we teach. Backsliders are reclaimed, and some half-dozen or more give evidence of true conversion to God, and of course to the "blessed hope." Titus 2: 13. Others, of their own accord, often rise and ask for an interest in our prayers, for we have no "anxious seat."

After preaching on baptism a few evenings since by request, showing its significance, and that it was strictly a Christian ordinance, I asked all to rise who felt prepared, and wished to submit to that sacred rite the first convenient opportunity, (for it is now very dry here, and we should have to "go to Eden," John 3: 23, or far away to find water of a sufficient depth) when thirteen faithful souls readily responded to the call. Four of them have cheerfully subscribed for the *Advent Herald*, and paid me eight dollars. Four children also for "Youth's Visitor," and paid their twenty-five cents each. And for the interest of the *Herald*, office, as well as for their instruction, I am happy to send enclosed their nine dollars. How long I shall remain here is uncertain, probably a week or ten days; shall then go to Dekalb Centre, and spend a little time. Until recently, I expected my next Post Office address would be Middlebury, Ohio, care of Bro. Matthews, but I fail to get an answer to my last letter, inquiring of him at what station I should stop. And it may all be for the best in the providence of God. I wish however to hear from Bro. M. on receipt of this. So I will say to the friends, until I write again, my address will be Dekalb Centre, Dekalb Co., Ill., care of Eld. H. G. McCulloch. Write often, and often remember me at the throne of grace. Yours Bro. Litch, as ever, confidently expecting deliverance very soon.

SAMUEL CHAPMAN.

Dear Bro. Litch:—I have been intending for some time to drop you a word concerning a visit to the Freedmen's village near the Arlington House or former residence of Gen. R. Lee. Bro. Hayden and I having procured our passes, soon found ourselves in the village, and being too late for Church service we called on Mr. Simmons, the superintendent, whose kindness and hospitality, as well as that of his amiable wife, will not soon be forgotten. He informed us that the number of attendants at the day school were about 350; night, 175, adults, who have to "work while the day lasts." Sabbath, 400; making in all about 500 who are constantly under instruction. He has four assistants (Ladies) and truly theirs is a labor of love, and should be well remembered. We attended Sabbath school in the P. M., where we found the Rev. Mr. Aiken, who administered to this people the bread of life. The house was soon filled with the little sable-faced, curly-headed boys and girls, presenting quite a contrast to our northern white schools, but I soon found that their intelligence and knowledge of Scripture subjects would do credit to some of our schools, although they have been but just snatched from a state of semi-barbarism. There were just 400 scholars present, and it would do good to see the interest manifested in their studies during the session, and Mr. S. informs us that their desire for knowledge was ever on the increase. There are between three and four thousand, old and young in the village; they are furnished with rations by the government, and many are employed in the work-shop, making clothes for the army, &c.

Many other interesting facts might be stated, but I will defer a recital. Enough has already been said and known of this people to enlist the sympathy and aid of all true Christians. Fearing that I have already trespassed on your space, I will close, and when "Uncle Sam" is pleased to pay his boys, I hope to give you a more tangible proof of my interest in the Freedmen's Mission. Ever yours &c. JOS. STANLEY.

Fort C. F. Smith, Va., Feb. 18, 1865.
FROM JAMES PENNIMAN TO THE CHURCH OF YAVAP, PROVIDENCE R. I.
North Abington, Feb. 25, 1865.
Dear Bro. Knowles:—Having just returned home from Alexandria Va., where I have been in hospital for several months, I am happy to answer your kind letter of inquiry after my spiritual welfare. It is a great satisfaction to me that the church with which I stand connected have not forgotten me in my long absence from their midst. I have been in the service of our country for the last 14 months, where I received a severe wound in my knee, before Petersburg, the 22d of June, 1864, which disabled me from further service, and I am now discharged. But while in the army of the United States, I have never forgotten that I owe supreme allegiance to the King of kings; and while assisting to save our beloved country from the desolation sought to be brought upon it, I have at no time forgotten that "our citizenship is in heaven." Jesus is all in all to me, and I love his precious name and glorious cause. The hope of his appearing and kingdom cheers me in my pilgrimage, and I wait patiently the day that brings release to all the sons of God, with the groaning creation. I have sweet remembrance of the many precious seasons I have enjoyed with the Church of the Coming One in Providence, and thank them sincerely for their kind remembrance of me in my absence. God bless you all. Remember me still in your prayers. Yours in the blessed hope.

JAMES PENNIMAN.

Bro. Litch:—Bro. Brown has been here, and preached, I believe eight times, to good acceptance. The audience increased in numbers all the while, and a new interest has been awakened upon the subject of the Advent. A powerful conviction rests upon the minds of the people, that the Lord is soon coming. Quite a number rose for prayers, and some two or three wished to go forward in the ordinance of baptism, at his departure for his home in Muscatine County, and were desirous that he should administer the ordinance. But as he had an opportunity of going right home by private conveyance, he had to leave them.

When Bro. B. came here, I was just recovering from a short, but severe illness, and was only able to get out, to hear two discourses. His visit has manifestly done a great deal of good in removing prejudice and paving the way for another and more protracted effort.

Hoping for deliverance from all the ills of this life soon, and heartily believing that Jesus' coming is near, I remain your brother in Christ, W. P. WOODWORTH.

Dear Bro. Litch:—Enclosed I send you one dollar to apply on the *Herald*. I am sorry that I cannot send any more at this time. My time has been consumed in the ministering without receiving any compensation. I have a family of five to support, but I hope for better times. We hail with joy the weekly visits of the *Herald*, it makes our hearts glad to hear from the brethren and sisters that are far away on time's tempestuous ocean, striving for the kingdom through all the ills, difficulties and dangers that surround us in these perilous times; but the word of promise is to the overcomers. May the Lord bless you in your labor and save you in his kingdom. WM. CUBERTHOUSE.

We assure our brother of our hearty sympathy and that while the Lord gives us the means to publish the *Herald*, he shall have it as long as he keeps to the work of his and our Lord and Master. Again Ed.

Bro. Litch:—I am very much interested in the "Herald," especially those pieces on the subject of prayer. "Dark clouds brood over us," we need to pray, and also need the prayers of our friends, and brethren and sisters. "The Lord's ear is not heavy that he cannot hear, nor his hand shortened, that he cannot save," he is ever ready to hear the humble, trusting soul, and to send an-

svers of peace. I am glad to see the *Herald* sustained, I trust it will be of much service. Is there not some one that can come as a missionary here? Souls are precious, many need light on passages that look dark and obscure now. May God direct us our prayer. Fly, fly on wings of morning, Ye who the truth can tell, And sound the solemn warning, To rescue souls from hell.

The Lord sustain you in your arduous labor, our prayer. Yours, looking for redemption through Jesus, L. M. LOWELL.

Dear Bro. Litch:—You will find enclosed two dollars for my *Herald*, which is a welcome visitor to me. I love the glad tidings it heralds forth of our soon coming King, to destroy death, and him that hath the power, then I expect to see my loved ones that I have laid away in the cold ground, not in the habiliments of the grave, but in robes of unfading beauty. May God hasten it in his time. Yours with respect, HANNAH S. RICH.

Truro, Feb. 20, 1865.

Obituary.

DELANSON LIBBY.

Fell asleep in Jesus, in Compton, C. E., Nov. 26th, 1864, Bro. Delanson Libby, son of Joseph G. and Zelia Libby, aged seven years and four days.

The cause of his death was getting his arm drawn into a threshing machine. Amputation being necessary, with the flow of blood, and perhaps internal injury, he survived the accident only about twenty-two hours. During this time he was composed and resigned. Bro. Delanson was peculiar from a child, as all who knew him will testify. He commenced to pray very early; at the age of eight years he gave evidence that he knew the voice of the Lord, and wished to be baptized, but his friends fearing that he did not so fully understand it as he should, he was not, but ever after lived an exemplary and prayerful life.

It was the happy privilege of the writer about three years ago, to bury him with others in baptism in a pond on his father's farm, near the garden where he now safely rests, a place chosen for his burial by his older brother. Many will remember his admonitions to Christian faithfulness and his invitations to others in his last hours of suffering to meet him in the kingdom of God, and while I am writing we are now, Feb. 10, 1865, realizing a good revival of God's work in this place which we feel is in a great measure the result of the conviction produced by his faithful testimonies and sudden death. Words of comfort from the blessed Word were administered by Bro. Uriah Ladd, assisted by others, at the funeral, to a deeply afflicted circle of friends. A few moments before our young brother breathed his last he uttered the following prayer: "That we may be sober, be humble, be watchful and prayerful and have it said unto us come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Blessed are the dead that die in the Lord. I. G. SMITH.

SMITH DOW.

Bro. Smith Dow of Merideth Neck, died of consumption Jan. 30, aged 35 years.

Bro. Dow was quite infirm during the summer, doing but little labor, and yet sudden and unexpected was his departure. A wife and one child, father and mother, and numerous other friends are left to mourn for him, and yet his death was so triumphant they cannot sorrow as others that have no hope. His place will be vacant at the Advent Chapel, where he was always found faithful in the discharge of his duty. The church has lost one of its finest pillars but he died with the expectation he would soon meet those with whom he had so often prayed where all will be praise, where the blessed shall be from death ever free.

The writer of this notice preached a sermon on the occasion from Isa. 61: 1, 2, 3. H. BUNDY.

LEVI PARKER.

Died at Lisbon, N. H. Feb. 6, 1865, in the 73d year of his age, Bro. Levi Parker.

Seldom has it been our lot to record the death of a more useful and lamented citizen and brother in Christ. He has left a wife, six children, and a large circle of friends and relatives to regret and mourn his loss. He embraced the religion of Christ in early life, and has served the cause of God faithfully and liberally for many years. He loved the doctrine of Christ's second coming, and looked forward to that event with much interest.

The following record of honor which I cut from the *Boston Journal* shows the estimation in which he was held. Hon. Levi Parker of New Hampshire died at his home on "Sugar Hill" in Lisbon, Monday last, in the 73d year of his age. He was a native of Richmond, N. H., but early removed to Lisbon, where he resided until his death. He was one of the Selectmen of Lisbon from 1823 to 1856, was two years town clerk, and a member of the State Legislature 1836, '39, '40, '51, and '52. In March, 1863, Mr. Parker was elected a member of the Executive Council, and served during the first year of Gov. Gilmore's administration. Last year his impaired health induced him to decline a re-nomination. Mr. Parker was a Democrat, but his uprightness, integrity and courtesy secured him many friends in both parties. The deceased leaves a wife and six children.

In the death of Bro. Parker the poor have lost a true friend, one that never turned them empty away from his door, and they will remember him with respect while memory lasts. He has been my special friend and counsellor for twenty years, and his loss to me can better be imagined than expressed. May God bless all that are left to mourn his loss and prepare them to meet him in the resurrection of the just.

His funeral was attended on the 9th, by a very large and intelligent congregation who listened attentively to a discourse founded on 2 Tim. 4: 7, "I have finished my course." L. I. SHIPMAN.

STEPHEN HURLBUT.

Died in Glensburg, Ct., Nov. 9, aged, 78.

His sufferings were extreme the last seven weeks of his life. His faith and confidence remained unshaken. Oh said he, what should I do with all this pain to bear, without my Saviour to lean upon? What must it be, to be without God and without hope in the world? He retained perfect consciousness unto the last. He was a dignified, consistent believer in Christ's Second Coming. For more than a half century he lived in the fear and love of God, and for nearly if not quite a quarter of a century he had been a subscriber, and attentive reader of this paper, but more particularly since the death of his life's companion, (who died some three years since) has he seemed ripening for heaven. He was a man of fine reasoning powers, liberal sentiments, clear perception, and pleasing address, naturally modest and unaffected, but firm and decided in reproving sin and iniquity. Such a man liveth long after he is dead, in the hearts of those who know him, and in his influence for God and the world.

SAMUEL HIGGINS.

In Wellfleet, Mass., Sep. 7th 1864, after a long and painful sickness Samuel Higgins, aged 78 years, 3 months 11 days.

He bore his pains, though severe, with patience and resignation. I asked him in his last moments how he felt in regard to his future welfare, he said he had no fears of the future, that did not trouble him in the least; for, said he, I know that my Redeemer liveth; so he calmly fell asleep, trusting in his Saviour. His funeral discourse was preached by Rev. A. Bodfish, the Methodist clergyman, as we could not get an Advent minister in season. His remarks were from Acts 11: 24, "for he was a good man," &c. He spoke of his being good to the poor, and good to society, and a good citizen, in a manner which was very true, and appropriate for the occasion. But we mourn not as those without hope. We have laid him in the tomb to wait the morning of the resurrection. O how it cheers us to know he shall come again from the land of the enemy. P. W. HIGGINS.

THE BETHLEHEM SHEPHERDS.

The voice of that single angel has scarce died away in the silence of the night—lost in wonder they are still gazing on his radiant form—when suddenly a whole multitude of the heavenly host bursts upon their astonished vision, lining the illuminated heavens. Human eyes never saw before or since so large a company of the celestial inhabitants hovering in our earthly skies; and human ears never heard before or since such a glorious burst of heavenly praise as those angels then poured forth,—couching it in Hebrew speech, their native tongue for the time foregone, that these listening shepherds may catch up at once the cradle-hymn that heaven now chants over the new-born Saviour; that these shepherds may repeat it to the men of their own generation; that form age to age it may be handed down, and age after age may take it up as supplying the fittest terms in which to celebrate the Redeemer's birth,—"Glory to God in the highest; on earth peace, goodwill toward men."

At the moment when these words first saluted human ears, what a contrast did they open up between earth and heaven! As that babe was born in Bethlehem, this world lay around him in silence, in darkness, in ignorant unconsciousness. But all heaven was moved; for, large as that company of angels was which the shepherds saw, what were they to the thousands that encircled the throne of the Eternal! And the song of praise the shepherds heard, what was it to the voice, as of many waters, which rose triumphant around that throne! That little dropping of its praise committed for human use to human keeping. Heaven hastily veiled itself again from human vision. The whole angelic manifestation passed rapidly away. The shepherds are startled in their midnight rounds; a flood of glory pours upon them; their eyes are dazzled with those forms of light; their ears are full of that thrilling song of praise; suddenly the glory is gone; the shining forms have vanished; the stars look down as before through the darkness; they are left to a silent, unspeakable wonder and awe.

GOLDWIN SMITH'S FAREWELL.

And now, with one foot as it were on the deck of an English vessel, let me presume with all deference to offer you a single word of advice, in case occasion should ever arise, in regard to your mode of dealing in, controverted matters with the English nation. Englishmen, unfortunately, have some qualities which are not calculated to make them popular among other nations, and perhaps their popularity among their European rivals has not been increased by that which seldom does increase popularity—a somewhat disproportionate amount of success. But as a nation they are not regardless, perhaps they are more regardful than most other nations, of justice and of honor.

If England has done you, it ever one should hereafter do you a wrong, approach another by whom he felt that he had been aggrieved, with a frank, manly and courteous request for reparation, but without acrimony or petulance or angry imputation of motives which can lead to no practical result, and which after all, may be undeserved. Depend upon it, your application made in this spirit will meet with no ungenerous response, even though complained with it should be difficult and onerous; and there will be many in England who will esteem it their highest duty to their country to second a fair claim courteously preferred to the extent of their power. And O! persuade your government, if you can, to exercise due control over the language of its subordinates, and not to suffer questions, a wrong solution of which may entail untold

calamities on the two nations, and on the world, to be prejudiced by any one who has not to bear the full responsibility of the result. One word more. You know that no syllable, even of hypothetical hostility, much less of menace to Americans, would ever pass my lips; but I ought not to permit any American to be misled by anything that has fallen from me, or from more influential writers or speakers, as to the divisions of sentiment which prevail among Englishmen with regard to the American question, and which it is necessary to explain lest you should suppose that the whole body of the English people is animated by the hostility towards America expressed by such organs of mere class feeling as the *Times*. If any dominant class or party in England were to attempt to use the power of the state for the purpose of doing you a wrong, we should be divided, and you would have a zealous, and, as I think, not an insignificant party, on your side. But let the honor of England be touched, and we are a united nation.

The Berlin journals relate the following incident which has just taken place in Prussia. "A pointsman was at the junction of two lines of railway, his lever in hand, for a train was signalled. The engine was within a few seconds of reaching the embankment, when the man, on turning his head, perceived his little boy playing on the rails of the line the train was to pass over. 'Lie down!' he shouted out to the child, but as to himself he remained at his post. The train passed along on its way, and the lives of a hundred passengers were perhaps saved. But the poor child! The father rushed forward expecting to take up only a corpse, but what was his joy on finding that the boy had at once obeyed his order—he had lain down, and the whole train had passed over him without injury. The next day the king sent for the man, and attached to his breast the medal for civil courage."

BE SHORT.—Observation and considerable experience in writing, for about thirty years, has proved beyond a doubt, that as a general rule, correspondents of papers, will secure an admission of their articles; and an early admission; and have them read; and read with benefit; if they will condense; come right to the point; give true ideas, in clear, forcible language; and in as few words as possible. Try it; by all means try it.

GO FORWARD.—It is a Christian duty, according to the writings of St. Paul, to leave the things that are behind, reach forth to the things that are before, and press toward the mark for the prize of the high calling. To make progress in the divine life is certainly a Christian duty, and a progress, too, in proportion to our means, privileges, and opportunities. To attempt to stand still in religion is the ready way to backslide from Christ altogether.

NOTICES.

RICHARD ROBERTSON, Esq., London.—We have sent a package to your address to care Sampson Low, Sons and Co., 14 Ludgate Hill London.

Will you have the kindness to forward the packages to their destination.

Bro. E. Burnham will hold a Conference in Manchester, N. H., commencing March 2d, and continue over the Sabbath or longer.

W. P. STRATTON.

Elder J. V. Himes will preach at Westboro', next Sabbath.

I will preach at Valley Falls, R. I., next Sabbath. The ordinance of baptism will be administered. J. LITTON.

J. M. ORRICK.—The first could not be found; the second could not be obtained.

RECEIPTS FOR THE HERALD.

Vernis Streeter, 2 00, 1282; Edwin C. Baird, 1 00, 1263; Asa Borden, 3 00, 1250; George F. Dickey, 2 00, 1274; E. Lawrence, 2 00, 1282; R. B. Clempet, 3 00, 1284; G. P. Allard, 2 00, 1290; E. Darnet, 2 00, 1282; A. C. Webster, 32, 1237; Wm. Withers, 2 00, 1282; Benjamin E. Smith, 2 00, 1282; D. W. Scott, 2 00, 1278; John Campbell, 2 00, 1282; Joseph Barker, 2 00, 1282; Ira Fisher, 2 00, 1290; Geo. Sturgeon, 1 00, 1264; Ann Dolton, 2 50, 1313; Stephen Hurlbut, 2 25, 1237; S. R. Gleason, 2 00, 1204; Lucia Barker, 2 00, 1282; Emily Benedict, 1 00, 1266; Hannah P.

Says Mr. S. Boody, of the 14th Regiment Massachusetts Heavy Artillery, at Fort Tillinghast.

where a fellow was considered in a critical consumption by all who knew him. I can fully substantiate this by men in this company who thought it folly for him to make a trial of it. In

colds and coughs men leave the care of the surgeon, where treatment can be had for nothing, and try the White Pine Compound."

No effort has ever been made by the proprietor to introduce it into the army, and yet it has often been purchased by friends of soldiers, to send in packages, and ordered by officers and soldiers, and large quantities have been forwarded by express.

THE WHITE PINE COMPOUND,
PREPARED BY
GEO. W. SWEET, M. D., PHARMACEUT, 106 N. HANOVER STREET, BOSTON.

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The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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Communications.

MISSION JOURNAL.

Jan. 10. Mr. Smith, the Agent of the Christian Commission here, has told Bro. Child that the diet kitchen, which the Commission has been sustaining at the Contraband camp, is to be given up, and we have been thinking to-day that perhaps it might be an advantage to us to take the place of the Commission there, and not only be able to do good to the souls of the poor freed women and children, but also to the bodies of those sick and perishing for the want of nursing and a better diet than government kitchen and medical staff provide. This was the object of the Commission in establishing the diet kitchen. Another object with us in taking the kitchen is, that it will give us a home, as the building will accommodate us with lodgings, a thing almost impossible to be obtained in or out of the city. We find that the Sanitary Commission will furnish what the government fails to supply, and so far as cost to us, there will be none, except for a cook; as Mrs. C. will come to us to superintend the kitchen. We shall draw rations from government, and so our living will cost the mission nothing. Bro. C. thinks that a lady friend of his wife would be pleased to come on and assist, both in the kitchen and teaching. We are hopeful, and are looking to the Lord for direction.

Jan. 15. Have seen the officer who has military control of the camp, and he expresses himself as pleased with the proposed arrangements in relation to the kitchen. Bro. C. has telegraphed to Westboro' for his wife and child to come on. The Commission has concluded to retain the kitchen until they arrive, and the Agent has given us in a week of our time now due to the Commission, in order that we may go directly to the camp and become acquainted with the manner of carrying on the kitchen before the ladies employed there should leave. Besides this, the call for help at the camp is urgent, and much ought to be done immediately for the comfort of the sick and destitute. To-day closes our labors with the Commission, and to-morrow we leave for the camp. The week past has been one of severe toil. It being our last week with the Commission, we felt anxious to do all we could in the hospitals, and so through the deep mud each day we have traveled to the Cumberland Hospital. This is the largest hospital at Nashville, and is one mile and a half west of the city. We have had this as our field of labor since we came; and being unassisted we were obliged to labor hard in order that all the work expected and necessary to be done should be accomplished. The hospital, however, is not now full, many having been transferred to Louisville, in expectation of a large number of sick and wounded being brought up here from Chattanooga. All those here are very sick, or dreadfully wounded. Many die daily, and no more is seen of them. Like the flower of the field they drop away and are hidden in the earth. Will they not come again? Our labor to-day (the Sabbath) differs from our daily routine through the wards. During the week, daily, we distribute religious papers and tracts, together with stationery, including envelopes; also postage stamps when the soldiers have none, nor money to purchase with. We never sell anything. We make it a point to converse with all who are able to bear conversation. We write many letters for those who are unable to write themselves. I have written as many as five lengthy letters in one week, the same day. This is one of the most trying duties we are called to discharge. No matter how fetid the breath or the wound of the poor man may be, you must sit closely to him, and often lean your head over him to catch his words, to be sent to his dear wife, child, mother, or some other near and dear friend. Loving and patient words, many of them are; and tears flow often unrestrained. With those who desire it, we pray and try to direct them to God and the promises of his grace. So we go from ward to ward, day after day through the week. Occasionally, however, we hold a short service in some of those wards where there are not many very sick.

On the Sabbath we distribute nothing but tracts, Testaments, and hymn books, and endeavor to hold as many services in the several wards as the time will permit; sometimes speaking as many as six or seven times during the day. This we have done to-day, but yet feel that we have hardly begun the work before us. There are 20 wards, containing nearly a hundred beds each. Besides these there are other buildings and tents which are used as hospitals now.

Jan. 16. Packed our trunks and started for camp. It is nearly two miles west of the city, and the direction of Hood's siege-works and the battle-ground of Nashville. Just beyond the camp, and extending away North and South is our line of fortifications and breastworks. Some of the them are high and commanding, giving one an idea of the labors of war, and how much may be done by man, even in a short space of time. A United States colored regiment is stationed here to guard the camp, commanded by a white officer. The Colonel has just left for Washington, and a first Lieutenant is in command of the camp. Both he and the second Lieutenant are pleasant young men, evidently living well and intending to enjoy themselves. They take their meals at the diet kitchen, and are on good terms with the ladies there. There being no room for us in the diet kitchen house, we must seek lodgings elsewhere. Happily, by the kindness of the Agent of the Freedmen's Relief Society we are provided with a space enough in his storeroom to put up a cot bed, borrowing of him a part of the bed clothing. Here we shall lodge until Mrs. Child arrives, and the kitchen passes into our hands. We are surrounded on all sides by the military, and at night the sentinel paces back and forth under our window. We are truly inside the lines.

Jan. 17. This morning we were awake by the reveille. This sounds too warlike for me; I chafe under military calls and exactions. I confess there is no martial spirit in me. A peaceful, quiet citizen's life I would choose, far away from the scenes of war; and I have my doubts whether I can do my whole duty to these poor crushed souls under military dictation. If the officers were truly Christian men, and regarded these shivering, perishing ones as we do, then my duty might be fully discharged toward them; but I already see that what I might do for their comfort and life-keeping "red tape" prevents. We can preach, but we might as well do it to blocks of wood as to these half naked, trembling, hungry women and children, whose minds are fixed upon their suffering, woful condition, and who are ever asking for something to eat, drink or wear. Can the mind be reached when all its powers are concentrated upon the condition of the body? Take an illustration: Meeting a mulatto woman, I inquired if she would not like to come to the Sunday School. Without heeding my question, she anxiously asked, "Can you give me a pair of shoes?" She was bare-foot; and the ground frozen and rough. I confess I felt ashamed of the impropriety of asking her such a question under such circumstances. I obtained for her a pair of socks and shoes, what she needed before a Sunday School. I might have told her all about the grace of God, but her mind would have still been upon her aching feet. But as fast as these poor beings are made comfortable they can be taught all that others are taught. They are not now comfortable, and will not be made so except through the benevolence of the people of the North. This camp contains about thirteen hundred women and children (the men being away in the government service). Most of these are field hands, from the rice plantations of Alabama; consequently they know nothing of domestic life or its labors. They are now totally unfitted for anything but digging in the field, and the Lieutenants tell me that as soon as the spring opens, most of them will be sent to the field by the Colonel! The mortality in the camp, since the cold and damp weather commenced, has been fearful. The surgeon in charge says that as many as twenty have died in a day, and the average is about ten. It will at once be seen that at this rate, without constant accessions, the camp would soon become extinct. But the constant arrivals from below make the number good of those who die. It is sad to me to see beings in the likeness of God thrown into the earth like animals, without even a rough box to enclose them; carried away as so many dead dogs, without a prayer or word said to those who may look after the cart, but are not allowed to follow it. But this is the "red tape" of the camp, from which I pray to be delivered. This morning a lad fourteen years of age died with the typhoid fever. I was told by one of the ladies of the kitchen, that he was the orderly of the Lieutenant, and one of the finest boys she ever saw; and that the Lieutenant thought a great deal of him. Learning this, I went to the first Lieutenant and suggested that a prayer be offered at the burial of the lad, but I was shuffled off with a significant, but evasive reply; and so the poor boy was put into a horse-cart and drawn away alone, the Lieutenant himself not even going to the grave. He however did have the carpenter make a coffin, for which I felt grateful.

But the camp proper is not the only point around this city where destitution and death are doing their sad work. Outside of this camp for miles around, there are thousands more suffering all the horrors of want and poverty. Unless one goes to their miserable abodes, he might ever be ignorant of their condition. You see their low huts and hovels in vale, on hill and hillside everywhere here, but the outside is the sunny side, and he who troubles not himself to look within, sees not the shadows of death gathered around nearly every hearth.

I. I. LESLIE.

PAINT NOT.

Thy Master's pathway, though on Calvary ending,
Is still the one he calls on thee to tread,
Through to the martyr's death thy course is tending
"I will place a brighter crown upon thy head."

Why are these eyes so eagerly out-turning
To gaze upon the painted canvas?
Why in thy heart are strong desires still burning,
For things which can but minister to pride?

Dost thou forget the summons which I demand?
The full, complete surrender of thy heart?
And is the service in his hands so dimmed,
More than thy love would willingly impart?

Hold not the duties of that service lightly,
Nor deem that from a perfect course thou hast run,
Thou canst not be too zealous, holding rightly
The estimate of what thy Lord hath done.

On Calvary's height take of thy humble station,
And from its height thy future course survey;
In that sweet hour of holy meditation,
The vexing cares of life shall fade away.

The ears and ears thy spirit quailed beholding,
And shouldered over through the long dark night,
Like desolate hands, thy tents of darkness folding,
Take their departure with the dawning light.

And he who waketh his weary ones when sleeping,
They let their Lord to agonize alone,
Will add thee in the watch thy soul is keeping,
And hold thee wakeful when awary grown.

Congregationalist.

Original.

THE TRUTH AND LIFE—THE TIME.

Christ is "the way, the truth and the life," indeed; yet "the truth as it is in Jesus," involves and evinces an accordant and attendant "life" in the believing and obedient of this world. This "life" like all inferior life, must manifest itself. It is evolved, made apparent and exhibited, in a living and effective testimony. The living truth, held by a living faith, must manifest itself by a living "voice," testifying to and crying for life, perfected in a dying world, at the coming of him who is "the resurrection and the life."

Thus it was with Abel and all the martyrs; Abraham and all the patriarchs, Samuel and all the prophets, Paul and all the apostles! Thus most of all with him who is "truth" impersonated—"that prophet—greater than Moses—the Messiah," and by consequence, thus it must be "in the time of the end."

The history of all time confirms this, God's living and effective "voice in the wilderness,"—like that of John the Baptist—is right in place and time. It allows no duplicate of the one agency that fulfills the one prophecy, at whatever crisis in human affairs. One Cyrus, to subdue Babylon and restore Jerusalem, and one harbinger of Messiah is all that "the truth" demands or admits. Thus as to our time in the calling out the invited virgins to the marriage of the Lamb. The doctrine of providence, that reaches to the falling of the sparrow, and the Spirit's promised guidance, agree with and sustain the truth asserted above.

Application. "The time of the end" began over 40 years ago, by consent of all embraced in my present argument. See "Sealed Book opened," p. 231. During this period I ask, "What 'voice' has been heard over all the hills and valleys of the civilized world? What 'voice' on the white wings of commerce, has doubled 'the Horn,' and lighted on the islands of every ocean? What 'voice' has confronted the wildest and widest delusion of Christendom (as to their affirmed subjugation of the world to Christ) with 'the Word' of 'the Coming One'?"

Answer. "Every tongue must confess" that the living man of that time with a living faith in this "present truth, that liveth and abideth forever," was William Miller, sustained by kindred souls in the "like precious faith." All minor points of human frailty, attaching alike to all, are now waived.

There is no disposition, nor consent, on my part, to disparage other witnesses, whose general testimony have concurred to keep up a conscious sense of God and all good things. No, no, let every servant have due honor according to duty done. But with all who allow this element of all righteousness in our estimate of God's "witnesses" during "the time of the end," there must be, I humbly assert, one answer as to the point before us. William Miller's eventual life, his wonderful conversion, his almost miraculous mission, proclaiming the grand central "truth" that Christ will soon "come the second time unto salvation," stands forth pre-eminent! like King Saul, the then "anointed" among the people, head and shoulders above them all.

Now, how can any man, whatever his pretensions or attainments, climb up and supplant that testimony or testify? Mark! I am confining myself and you, reader, to one point. The popular delusion of the world's conversion was met, confronted and confounded by the living "voice" of that man, empowered by that living "word," the Lord is coming! "Behold he cometh and every eye shall see him."

Again, some taking another agent, and so far another voice, are building on a few isolated terms, their assumed vast superstructure,—take the word "sealed." Dan. 12, as if it had a special and exclusive significance, and application to their new idea. Why does not that term and text embrace brother Miller, of blessed memory, and John Stevenson, as well as the author of "the Sealed Book opened?" These may build too much on too small a foundation! "The Lord knoweth." I respectfully suggest it. One thing seems certain, this "book" is too late, by thirty years! "The time of the end" began over 40 years ago, by its own showing, p. 231. Then it follows that "the seal" should have been before broken. Amen.

Astronomy has indeed its value, its glimmering "twinkle" in the distant immensities of God's universe; but whoever heard from on high that this should in any way be first, or take precedence over "the sure word of prophecy?" "God hath magnified his word above all his name." William Miller was right in reading his Bible first, midst and last, on this grand, impending and dispensational event. He was in the right place at the right time, to preach the righteous word, showing that "the truth" had "life" to show itself by his living "voice," uttering the most momentous "word," the Coming One will come, and will not tarry.

"The going forth of the commandment," Dan. 9, in this book too small, and too circumscribed to fill "the record." Ezra 6: 14, "Cyrus, Darius and Artaxerxes king of Persia," not Cyrus only.

NOTE. It is not for me to go beyond the Word. But some seem to assume an "assurance" with no proper regard to primary truth, referred to above. Wm. S. jumps to conclusions where I see no standing at all. Of course, I may be too short-sighted to see so far as he and a few others. But no one whatever, can be safe guided, who is not "rooted and grounded" in God revealed. God hath said, "wait, watch." If Bro. Stevenson has the right adjustment of Dan. 8 and 9, then William Miller was indeed God's witness. The truth in him was "life," and this (so far) the light of men. I wait on God. Amen.

Original.

THE POWER OF PREJUDICE.

Even with good men, is sometimes surprising. Not long since, while conversing with a brother, with whom the doctrine of holiness is, in his preaching and labors, a prominent speciality, I remarked that I was astonished that any one, who held to the practicality and duty of entire sanctification in this life, should object to, and be indifferent concerning, much more, resolutely oppose all inquiries into the proper interpretation and teaching of the prophetic Scriptures, respecting the most important of all subjects of prophecy, the second advent of our Lord Jesus Christ, and the nature of the future and everlasting kingdom of God, considered simply as a department or species of revealed truth. To which he replied, "That he did not regard that species of truth as sanctifying."

"Do you not think when the Saviour prayed, 'Sanctify them through thy truth,' he included all Biblical truth? And how, then, can one be sanctified who does not know about an important portion of truth, and who, especially shuts his eyes and ears to it altogether? Have not we a right, and should we not suspect the professed sanctification of such a person to be defective who thus rejects from his creed a very large portion and an important doctrine of revelation?"

"But I don't think it essential to sanctification," was the reply.

"What right have you to say that one portion of revealed truth does not sanctify, or is not essential thereto, as well as another, according to its kind? Did not the Saviour, in the prayer alluded to, include all truth embraced in the 'Word'; and does he not especially call our attention to this fact, when he says 'thy word is truth?' And is not all Scripture profitable, &c., that the man of God may be perfect? &c."

"But I don't think the truths you refer to, are 'essential,' was the repetitious response.

We entered the house and the conversation ceased for the time. But soon after, finding myself at liberty, I determined that the good brother should not escape me this; I pressed the matter again. Said I, let me show, by the word of inspiration itself, that the doctrine of the Scripture respecting the coming and the kingdom of Christ, does pre-eminently tend to heart purity! The Apostle John, first epistle, third chapter, second and third verses, says: "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." And every one that hath this hope in him purifieth himself, even

as he is pure." Now is not that conclusive of the whole question? Nay, does it not teach expressly, that the doctrine has a peculiar tendency to promote sanctification, or purity of heart, a tendency which no other doctrine of Scripture, or but few, if any, possess?"

"Well," said he evasively, "I don't see that those who believe in, or hold, or teach the views or truths you refer to, are more holy than others who don't."

"That," I replied, "is nothing to the argument, and cannot possibly be held as refuting a plain and positive statement of Scripture. For there may be other reasons, or facts connected with those who cherished the pre-millennial views, which go far to counteract this revealed, and as one may well say, natural and philosophic tendency of the doctrine."

And here our conversation concluded. Now the point I wish to make by it, is this, that all who profess to look for and to love the appearing of our Lord from heaven, should always so live as experimentally to evince the sanctifying tendencies of this blessed and hopeful truth. A. P. BAILEY.

Natick, Feb., 1865.

Original.

THE LIGHT OF THE MILLENNIUM.

BY T. S. SCOVILLE.

Dear Bro. Litch—I described to your readers in a letter some time since, a conversation between myself and little daughter nine years old, on the Millennium. I am now far from home, and while the hours are flitting by, I will try to detail more at length the thoughts there started.

The Millennial day, and the day of Judgment are to me one and the same. The righteous living, are raised from earth in a spiritual state, to meet their coming Lord in the air. See Thess. 4: 16. "And the dead in Christ shall rise first," as the dear little ones at home run to meet me at the garden gate on my return from weeks of absence, grasping with all their little strength, while the tears of joy flow freely—and the little one who cannot reach, only clasp my knees and begs to be taken to his father's arms. Oh how like the Christian greeting their coming Lord, especially the one who has watched long for his coming. Changed to a spiritual state, he will rise from the earth without effort, he will move through the air with great joy, like Jesus ascending into Heaven, shouting praises with a bursting heart.

"Joy to the world, the Lord is come,
Let earth receive her King."

While the countless millions of blessed dead who have slept in Jesus, will come with him in the clouds of heaven, with songs of praise before unknown to the inhabitants of earth, and when the friends that have gone before, come back with our coming glorious Redeemer, what joy and rejoicing—what clappings of the spiritual dead now returned, and the spiritual living now changed. Oh what joy and praise, what a scene of friendship greetings, what happiness in the brightness and glory of the Jovial face of our blessed Lord, the great center of all hopes, the loving Father, the blessed Elder Brother.

How rare are words to tell the tale
Of his redeeming love.

And like the father returning to his home, carrying one dear little one in his arms, and leading another by the hand, into his house from the garden gate; so the blessed Lord will return to the world with his children who are now about him in countless millions, and will take to himself his right to reign, and establish those that love him in the possession of the world. The wicked in the world will be left standing on their feet gazing on the grand and stunning brightness, hardly comprehending what is the matter, and hardly realizing that the blessed Master has come, that the righteous have entered in and the door to them is shut. But realizing this after a while, they will call all the nations of the wicked together, two hundred millions strong to oppose him with such means as they possess. This will bring on the great battle of the world, the grand tragedy of earth's ways, when God will destroy them all, then shall the kindly power of Jesus our church and state be established for ever and ever.

With the change of light which will in time wear out the remaining wicked left upon earth, there will come a change in the vegetation of the earth. Then indeed, thistles and all noxious weeds will with the wicked, and the sin upon the earth, die out and grow no more, while the insect and the caterpillar that destroys the fruits and flowers of the earth, will also leave, never more to return, all being destroyed by the brightness which Jesus brings with him to the world.

Then will return the splendid flowers which Adam had in Eden's bowers. Then, the world over, the trees and vines loaded to their utmost, will shower upon us such luscious fruits as all the cultivation of man could never attain, without the toil and care which man now bestows upon their cultivation. The streets and buildings of gold and glass would reflect such ineffable light, as to destroy the natural eye in a very short time even with our present sun, but when the seven-fold greater light of the coming of the

Lord shall pervade the entire circumference of earth, and every cloud shall be one blaze of light, seven-fold greater, and more beautiful than the edges of the golden clouds at the setting of the brightest summer's sun, what then will become of those poor trembling ones left behind, because they do not love the blessed Saviour?

O'er earth there floats that sweet, ecstatic strain,
The world, the world is once the Lord's again.

The spiritual man, no longer clogged by the body, no longer subject to pain, sorrow, suffering and tears—no more care—for commerce will no more be heard of, no more buying and selling—all is as free as the air we breathe, and nothing can disturb.

Away with trade, away with self,
Away with that poor creature, self;
Each for others then will live,
And each a bliss to others give.
No grasping self, nor sordid gains,
That rack the present world with pains,
But floating, singing, joyous, free,
And blessed as the blest can be.

The poet says:
"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Not so then—

Angels will stoop to kiss the rose unseen by mortal eye,
And those whom Jesus loves will never pass
Fruit will grow upon the wildest soil,
And all enjoy without a thought or toil,
And gather what they will while loitering by the way.

They praise and eat throughout eternal day;
There will be no flow, and milk abundant be,
And honey too with all the rest be free,
Free as the winds to blow and blow again—
Free as the waters flowing o'er the main,
Free as the clouds that float along the sky,
Free as the birds that pass them swiftly by.

Freedom in Jesus is something known only to the real Christian on earth, and he only can know the freedom of heaven who first on earth knows what it is to be free in Christ.

Rest from earth's cares, and all its weary toils,
Rest for the weary on that heavenly soil—
Peace so sweet; so quiet earth shall be,
While all alarms no more this world shall see.
Who would not greet that blessed, happy place,
And shout when he beholds his Master's face?

Again I repeat

Watch while this night is passing by,
For your returning Lord;
Study the Guide sent from on high,
Do not forget his word.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

CHAPTER II. SECTION IV.

But after the king and those of his clergy who had pleased, had retired, the Commons (who had formed themselves into the National Assembly), remained, and proceeded in their business. The Duke of Orleans, 40 of the nobility, and 200 of the clergy, now joined them. Deputies were received from the different parts of the nation, assuring the Assembly of the approbation of the people, of the revolution which had begun. Orders were received from the king commanding them to disperse; but in vain. The soldiers were then commanded to disperse them. But the Commander-in-Chief informed the king that he could not answer for the safety of his royal person, if these orders were enforced.

In short, the king soon lost all his authority; a new Constitution was formed, and a revolution was completed. The king, upon his submission to the Assembly, retained a shadow of executive authority. But upon his attending an entertainment of a new regiment of troops at Versailles, who trampled on the national cockade, and assumed a black one in its stead, he was brought to Paris under guard, and lodged in the old ruined palace of Tuilleries. The Assembly gave toleration to religion; and their Constitution had in it many good things. They continued their sessions two years and four months, and on the 30th of September, 1791, the Assembly dissolved itself. A new Assembly soon met, under the name of the National Convention. Under their government, the designs of the leading men in the revolution appeared.

War having broken out between France and Austria, the Convention issued a decree of which the following is an extract: "The National Convention, faithful to the principles of the sovereignty of the people, which will not permit them to acknowledge any of the institutions against it, and willing to fix the regulations to be observed by the generals of the armies of the republic, in those countries, to which they may carry their arms, decree: that in those countries, which shall be occupied by the armies of the French republic, the generals shall immediately proclaim the abolition of all the existing customs and rights, of all nobility, and generally all privileges; they shall declare to the people, that they bring them peace, success, fraternity, liberty and equality. The French nation declare, that it will treat as enemies the people who, refusing or renouncing liberty and equality, are desirous of preserving their prince and privileged casts, or of entering into an accommodation with them. The nation promises and engages not to lay down its arms until the sovereignty and liberty of the people, on whose territory the French armies shall have centered, shall be established." Here the real origin of the French Revolution is clearly ascertained. Or, it is here clearly evident, that how many soever forwarded that revolution from better views, the Jacobins took the whole direction of it, and found in it the very opportunity which

they had long wished, and desired, to give their plan its full effect. Some moderation, at first, appeared under the National Assembly. But their scheme now, under the convention, was soon unfolded. Even the French nation were not prepared to behold Illuminism in all its extent, at first view. For some time, therefore, the French Revolution was pleasing to many of the friends of virtuous liberty. But after the meeting of the National Convention, their views were rapidly unfolded. On the midnight preceding the 10th of August, 1792, all the bells of Paris rang an alarm; the drum beat; the citizens flew to arms; the old palace, where the members of the royal family were, was attacked. The Swiss guard fired upon the populace. But they, with the national guards, were cut to pieces by bodies of soldiers, brought by the Jacobins from Brest to Marseilles. The gates of the palace were broken, after about 800 men had been killed. The king some time after was brought to trial before the convention, and was beheaded Jan. 21, 1793. The queen was beheaded on the 16th of Oct. ensuing. Royalty was abolished by the convention; and a new Constitution was by them formed and published; and it was accepted by the people, in the stead of the first, formed by the National Assembly. The moderate principles of the first Constitution were abandoned. No further toleration was given to religion nor conscience. On the 26th of August, 1792, "an open profession of atheism was made by a whole nation, once zealously devoted to the Papal superstition. Corresponding societies and atheistical clubs were everywhere held, fearless and undisguised." (Faber, Vol. II, p. 203.) Massacres and the reign of terror succeeded; to hint the particulars of which would fill a volume. Something of the feats of the French arms abroad, soon after their revolution, may be learned from the following report of Dubois Crance, to the convention, Jan. 30, 1795. He says: "Last year you maintained nearly eleven hundred thousand fighting men. France stood armed on one side, Europe on the other; and victory constantly followed the three-colored standard. Holland is conquered, and England trembles. Twenty-three regular sieges terminated; six pitched battles gained; 2000 cannon taken; 200 towns submitted. Such is the glorious result of the last campaign. The next campaign promises, if possible, still more surprising successes."

The loss of men sustained by the armies of France from 1791 to 1796, was calculated at twelve hundred thousand. And besides this loss, the number of murdered citizens, including men, women, and children, during the reign of terror, is said to have been two millions.

Such a series of events could not have been without some deep and most mischievous plot. And such a plot the history of Illuminism unfolds.

Thousands became leagued in secret concert, to enlighten mankind with the wonderful doctrines of liberty and equality; liberty from all the restraints of religion; and equality from all the subordination of civil government. Their highest secret was, that there is no God, and no future state; and that every restraint on the appetites and passions of man, is an abridgement of his rights; and ought to be abolished. These sentiments it was the business of the adepts of their order to instill into the minds of mankind, and especially of the rising generation; and to do it without giving alarm. Their methods of effecting this, were systematic and subtle almost beyond description, or detection. They allured their young candidates, whom they had marked out for their prey, with seemingly accidental hints of the amazing power and great benefits of secret societies; that there were such societies, embracing the greatest of characters, who were all to govern the world. These youths were seduced into the most positive engagements of obedience to unknown leaders in those societies, of whom they were led to form the most exalted opinion, as being great and wise men, devoted to the reformation of mankind, and to the good of the world. The attention of these pupils was allured with the idea of there being various grades in these secret societies; and of new and wonderful discoveries to be made, or secret things to be revealed, at each advance.

Thus all the principles of ignorant ambition, and the love of novelty, were addressed and seized fatally; while the agents were insiduously engaged in erasing from the mind of the candidate every impression of any past religious instructions; and in preparing him for a higher grade of infidelity. To this higher grade he was admitted, with various ceremonies, so soon as it was discovered by his instructor that he was prepared to receive it without alarm. In this gradual process thousands were led on to their highest secrets, of atheism, anarchy and licentiousness. Books were written by the most subtle of their order, calculated to unbinge the mind from the truths of revelation, and to bring the gospel into contempt. A learned encyclopedia was devised and written for this very purpose, that the poison of infidelity might be imperceptibly diffused. And other books innumerable, even down to the

present time, have been written, which have been calculated to unbinge the mind from the truths of revelation, and to bring the gospel into contempt. A learned encyclopedia was devised and written for this very purpose, that the poison of infidelity might be imperceptibly diffused. And other books innumerable, even down to the present time, have been written, which have been calculated to unbinge the mind from the truths of revelation, and to bring the gospel into contempt.

or by duly authorized representatives who are not attorneys, appeared before the Committee of Reconciliation of which the regular Judges form no part; and it, on being summoned so to appear, either party should fail to attend, he is held liable for the whole costs of any subsequent suit, even if it should otherwise be decided in his favor. On an average of all the causes which are submitted to this committee, upwards of 70 per cent. are then and there arranged or settled."

News of the Week.

WAR NEWS.

Up to the time of this writing, there has been no special movement of our armies reported. Sherman is making his way through the Carolinas as fast as circumstances will admit, evidently intending to come up in the rear of Richmond, and thus shut in Lee's army, if they do not escape before he reaches there.

Augusta, Georgia has fallen. It has been a great manufacturing place of army supplies, and its loss will be fearfully felt. Columbia, S. C. is reported as burnt. The story is that after its surrender while the division of Sherman's army who were to garrison the city were marching to their quarters they were fired upon by the rebels; when they turned and repelled the assault, and finding the riotous spirit extending; they fired the city.

All accounts agree that a great battle is impending, perhaps two of them. It is evident the rebels do not intend to yield without a desperate struggle, and the probability is that it will be the fiercest battle of the war.

A large expedition is being sent from New Orleans to Galveston, Texas, for the purpose of either capturing the place or stopping the blockade running at that port.

Latest news before going to press.

Gen. Grant telegraphs the war department that rebel deserters from every quarter report that Sheridan has entered Charlottesville; and that Gen. Early and 1800 men are prisoners. They say the capture of Early took place about midway between Staunton and Charlottesville, and that the rebel defeat was total.

It is also reported that the American Consul at Matamoros, has been expelled from that place by Maximilian's government, because the United States has not recognized the imperial government.

Sheridan and Sherman are to form a junction and attack Lynchburg, Va.

The Federal fleet are ready to attack Mobile.

The second inauguration of Mr. Lincoln as President of the United States, took place on Saturday noon, March 4th, the oath of office being administered by Chief Justice Chase. The inaugural address was brief, and to the point.

THE FINAL CAMPAIGN.

All the signs of the times combine to show that the present is the final campaign against the great rebellion. The success of our armies and navies, the spirit of our soldiers, the opinions of our officers, the divisions, demoralization, and financial difficulties of the enemy, assure us that the triumph of justice, liberty and peace is at hand.

Every energy should now be directed to prepare our armies for the last desperate struggle; for the rebellion will die, as it has lived, in blood. Especially should those noble patriots who shall be called to offer their blood on the altar of liberty be prepared, so far as we can prepare them for this solemn service, by Christian instruction and earnest prayer. And when they fall, every succor that the love of Christ and of country can afford, should be at hand for their relief; nor should any soldier be allowed to die without having the hope of eternal life through our Lord Jesus Christ presented to him, and without prayer to God for mercy in his name. This duty the delegates of the Christian Commission perform.

In one hundred and forty chapel tents, our soldiers now assemble daily to read the publications furnished by the Commission, or to write letters to loved ones at home, and every night in the week, and three times on Sabbath, most of them are crowded with earnest worshippers, many of whom rise to ask prayer, and profess their design to lead Christian lives. Sixty additional tents are urgently demanded. The leading preachers of our cities are offering their services, and with one voice attest the presence of the Spirit of God in these assemblies.

The spring campaign has already opened. The delegates of the Commission are even now nursing the wounded from Dabney's Mill and Hatcher's Run; and at any moment we must be prepared for a general engagement, and an outlay of a hundred thousand dollars for battle-field stores.

In this emergency the treasury is empty. The Christian Commission has no funds in bank, no investments of capital. Its only reliance has ever been faith in God, and in God's people. This is God's work. He will provide the means for it. Every Christian is his agent. To such we now appeal for immediate help.

Will every returned delegate at once appoint and address meetings in his own locality, tell what he has seen and heard in the army, and receive and forward the offerings of Christian patriotism?

To the Ladies Aid Societies and Christian Commissions we confidently appeal, that they immediately set about soliciting individual subscriptions from their friends, and, without waiting to make up large sums, forward them as fast as received. If information is desired, write to 11 Bank Street, Philadelphia. Mother, wife, would you wish your loved one to die on the field, without any one to receive his last message for you, or to kneel beside him and offer a prayer for his departing soul?

Will ministers unite in holding Christian Commission meetings in their respective towns, without waiting for the visits of agents, and allow every member of their congregations the privilege of contributing to this noble work?

Forward the amount as soon as possible to the most convenient branch of the Christian Commission, or to the Treasurer, Mr. Joseph Patterson, at the Western Bank, Philadelphia. GEO. H. STUART, Ch'n Christian Com., 11 Bank Street, Philadelphia.

Fernelius calls disease an affection of the body, contrary to nature; a perturbation of its habit; a derangement of its courses. What disease is, sometimes eludes human intelligence, but some diseases are known—their origin, action and even their antidotes. Whoever has discovered an actual remedy for one disease, has done something for his race. Doct. Ayer has done more, for his medicines afford us the means to control and cure several dangerous disorders. We rarely speak on medical subjects, preferring to leave them to physicians, who understand them better. But such effects as are seen in our midst, on affections of the lungs by Ayer's Cherry Pectoral, on scrofulous complaints by his Sarsaparilla, and on the several complaints that they cure by Ayer's Pills, should not be ignored.—*Keokuk, (Iowa) Journal.*

Correspondence.

Bro. Litch:—All is well here. The work of God is still progressing. I baptized seven, last Sabbath morning, after preaching at the Central Baptist church to the two Congregations invited, by invitation of the pastor, Rev. Wm. Griffiths. In the evening I received in ten, by Right Hand of Fellowship, and six others presented, as candidates for admission next time. There are also four or five candidates more for baptism, the month to come. There were two arose for prayers last evening and two others told me they would seek the Lord, at the close. A very good and happy meeting, about thirty present. A great change from the beginning of from six to twelve. Bro. Elwell was present, and I introduced him well as I could, Sabbath evening at communion. There were about fifty; about half from other churches, equally distributed among the Methodists, Baptists, Presbyterians, and Episcopal churches. It was a blessed time. Bro. J. T. Lanning, from the U. S. A. Hospital, near Bristol, Pa., was present and assisted me. I preached on the farewell of Paul, Acts 20th, to a full house. Our Sabbath school was 120. It was hard to part with them all, school, church and congregation, as all who have any heart or thought, must know, if put in like circumstances. But grace, faith and hope, makes it bearable, and sanctifies it to us for good. I am resigned, and say, "thy will be done." I made greater sacrifices to come and stay here, than ever I did before, or likely ever shall again; but it has been sweet, blessed and successful. I leave a good man of their choice to feed and build them up. May they prosper. We leave things in perfect unity, love and peace.

I unfurl my sail to the breeze again, and "am out on the ocean sailing" in this "wide, wide world." Bound in spirit to the heavenly Jerusalem—now knowing what may befall me on the way. Only, everywhere, afflictions abide me; but none of these things move me, neither count I my life dear unto me, that I may finish my course with joy, and the ministry I have received, to testify the gospel of the grace of God. I stay to pray for the State Legislature next week, as it is my turn. The Methodist Conference comes the week following. I speak at Yardleyville two Sabbaths, and on the 19th go to Cumberland Valley, to take charge of the church for Bro. Heagy, till our Conference in May, after which I have thought of going out to be chaplain to a colored regiment, or missionary to teach freedmen, having been invited to both, but some churches want my labors yet, and I may stay. I wait the leadings and teachings of Providence. God's will is mine.

My address after the 15th of March, will be Shiresmanstown, Pa. Cumberland county, till our Conference in May.

Good and blessed is the work of God. Since November I have had increased toil, for dedication, Sabbath school, and extra meetings; yet my health has been good. Yes, almost wholly for two and a half years of my stay—better than usual. I like Trenton as a place to live, and may make it, if God will, a future residence. But all places are good with God and a good revival. Let us be patient and hope to the end for that which is perfect and eternal. Then sorrows and partings will come no more. Yours truly,

D. I. ROBINSON.

Trenton, N. J., March 1, 1865.

Bro. Litch:—I was in hopes I should be able to do something more for the cause, but I am not at present. Our crops last season were very light in this part of Michigan, in consequence of the severe drought. I had just wheat enough to bread my family; and last fall I stored it in the mill; the mill took fire and burnt down, and my wheat with it. So I have all my bread to buy for my family. It takes all I can raise to pay my taxes, and buy my bread; but my heart is with the Advent cause, and I would willingly do something to help it I could. I want the Herald sustained. I do not know how to do without it. I stand here alone, and have not the privilege of attending Advent meetings, but it does me good to hear from the brethren through the Herald. The people here, or most of them, are looking for a spiritual reign of Christ, for a thousand years. The clergy here preach it. I wish some brother would come this way, that would tell them the truth. If I was able, I would pay all expense; but as it is, I could do but little more than to furnish them with a home while here. Yours, looking for the coming King. C. LUCE.

Dear Bro. Litch:—As I know you are interested to hear about my mission, I take a moment while I wait for the cars to drop you a few lines. Some two weeks ago I was here laboring with the colored people of this place, who have been very much neglected. I brought down several with me to labor in the prayer-meetings. We came and entered on our work. The Lord, good to his word,

blessed the weak things to overcome the mighty. I don't think I ever saw the power of the Lord poured out so in my life. We were here nine nights, and the Lord gave us thirty-one souls. We then had to return home, and when we left them we left eight mourners behind us. Last Friday I received a letter to please to come and bring help, for there was so many that were seeking the Lord that they must have help. I mustered a little party, and on Saturday came to this place, where I found the people almost wild to see me. They laughed and cried for joy. We opened our meeting yesterday, Sunday. The house was crowded with white and colored. We gave the invitation, and the altar soon full, so that no more could get up. After meeting we organized thirty-eight of the new converts into a Mission, a branch of New York, and such a happy set of men and women you never saw. I intend putting them all to work; give each a bundle of tracts, and send them out till every colored family is visited in this place, and every one has a Bible in their houses. May the Lord bless and guide us in all we do to his honor and glory. I expect to stay two days longer, and then must return to my own field.

Truly, my dear brother, we must be near the time when Jesus shall say it is enough, come up higher, for it seems to me everybody is getting ready. O, I am so glad that my eyes behold the sight of so many precious souls preparing to meet him at his coming. Shall we have the prayers of all those that love Jesus and his appearing, that we may be kept by power divine so as to do our whole duty. Your sister looking for Jesus. A. E. SMITH.

Hackensack, N. J., 1865.

Dear Bro. Litch:—By urgent request, after laboring some time at North Sutton, I came to Sutton Falls, on Monday, and stopped two nights. The Lord was with us, and we had a good time. Saints were revived, and backsliders resolved to start anew; some were convicted of sin and expressed their desire to be saved, and some found peace; the people were anxious for me to come and preach part of the time here. The Lord has opened the way before me largely; thank his name. I shall fill my appointment at Montgomery and North Hyde Park, and then return. Yours in Christ.

JAMES M. JENNINGS.

Potten, C. E., Feb. 27, 1865.

Obituary.

DEA. JAMES BARLOW.

Died in Brandon, Vt., Feb. 20, 1865, of congestion of the lungs, Deacon James Barlow, aged 83 years 6 months and 12 days.

Father Barlow was a member of the Baptist church about forty years. He embraced the Advent faith in 1843. For this hope of the gospel, himself, with twenty others, were expelled at the same time from the Baptist church in Bristol, Vt. Deacon Barlow, together with Deacon Warren, (now deceased) were then chosen deacons of the Advent church in Bristol, which office he held for many years. The blessed hope of our soon coming King, and the resurrection of the body to an inheritance incorruptible, he cherished until the last. He was truly a straightforward, consistent believer, ever ready to give a reason of his hope, but discarded anything that savored of fanaticism.

He was confined to his bed only one week, but his sufferings were intense. During the first part of his last week's suffering he often expressed himself ready to depart and be with Christ. Two days before his death he called his children around his bed and prayed for them and himself, and then exclaimed, "The prayers of David, the son of Jesse are ended," and then from his extreme suffering he became unconscious. Thus that Saviour in whom he trusted through a long life, did not forsake him as he passed through the dark valley. Truly he fought a good fight, and kept the faith, henceforth there is a crown of life laid up for him, which the Lord, the righteous judge, will give him at the resurrection of the just. P. W. THOMAS.

Waterbury, Vt.

HUMAN SACRIFICES AT DAHOMEY.

The Paris *Moniteur* publishes a letter from Whydah, which supplies details respecting the festival of human sacrifices recently held at Abomey, the capital of Dahomey, before the king, and in presence of all his great dignitaries of State. The letter says:

The king announced to the people that in a short time, to honor the names of Agouo, his ancestor, and King Gexo, his father, forty prisoners belonging to the rebel tribe of Akanas would be immolated in the market place at Abomey, with the usual ceremony. Three days afterward he decided that this barbarous deed should be accomplished one hour before sunrise. Many Europeans who were in town had an audience of the monarch, and implored him to give up the horrible sacrifice. The king declared that he could not suppress the national festival, but that in consideration for the foreigners he consented to reduce the number of the victims to twelve. On the eve of the sacrifice he went to a great shed, under which the forty prisoners were secured to posts.

He gave an order that twenty-eight should be released, and that they should be taken back to their prisons, and then addressed himself to the twelve others, in order to announce to them that the next morning, in expiation of the crimes committed by the chiefs of their tribe, and to satisfy the shade of his father and his ancestor, they would be decapitated before the assembled people. The unfortunate men heard the speech with the utmost indifference. The king added that two of them would be executed with his own hand, and then retired. A short time afterward arrived Prince Boucan, the King's brother. He chose two of the prisoners, announced to them that they had been selected to be dispatched by his brother, but in order to be admitted to such an honor it was necessary to purify their crime-stained bodies, and they must pass the night in the

great fetid temple, prostrated before the idols. On the next day the prisoners were led to the market place, their hands bound behind their backs. The King presided at the ceremony, seated on a large ivory throne, surrounded by his court, the great dignitaries of the kingdom, and the ministry. In the centre of the place was a large silver vessel, intended to receive the blood of the victims.

When the hour had come the King advanced, took a very thin steel sabre, and depressed the heads of the two prisoners. He was about to immolate. These poor wretches, on the order given to them, were placed at the edge of the vessel which was about to catch their blood. At the conclusion of the first execution, the crowd uttered enthusiastic shouts of applause for full five minutes, after which the King resumed his seat on the throne. The other ten prisoners were executed by the great fetid man, or high priest, who picked up each victim's head and showed it to the people, whilst they uttered ferocious yells. When all was over the populace fell upon the bodies of the unfortunate victims, they cut them into pieces and then drank their blood. The King retired in great pomp, and caused the twelve heads to be fixed on the walls of his palace. These monstrous scenes occur three or four times a year, and this in the nineteenth century! Unfortunately, human sacrifices are not confined to the kingdom of Dahomey. They take place also very frequently in the kingdoms of Abbeokuta, Ashantee and Benin, also situated in Africa, and in the same region is Dahomey.

DO SOMETHING.

Souls are in danger! Souls for whom Christ bled and died, for whom angels gaze in pity, and for whom God waits to be gracious. They do not or cannot realize their peril, but madly plunge on.

Can nothing be done for sinners? Much can be done—everything can be done, and by you. You are permitted to approach a fellow mortal face to face, pray with him, weep over him, and point him to Calvary.

"Ah, but I have no talent for the work," you exclaim.

"No talent?" Do you not have sufficient talent to transact business, provide for your family, buy, sell, labor, in fine, to perform any of the multitudinous duties of life?

But you add, "I am naturally timid and retiring."

"Timid and retiring?" Were your neighbor's house in flames, and the lives of his wife and little ones threatened, would you speak of your "timidity"? Rather, would you not rush into the burning structure like a hero, and rescue them if possible? If you would do all this for their bodies, you ought to do infinitely more for their souls.

"But the majority of the people know religion is valuable already," you reply.

So a good name is valuable yet thousands forfeit it by the commission of crime. All understand the value of wealth, yet many squander it and become beggars. Nothing is more desirable than health, yet nothing is more recklessly thrown away through neglect and imprudence.

"Bibles and Churches are accessible to all," you reply in conclusion.

So are dram-shops, theatres, gambling-houses, race-courses, and dens of infamy. In fact they outnumber the Churches more than twenty to one. Unite this with the fact that men love darkness rather than light, and the demand for earnest, persevering personal effort will be obvious. Men do not require urging to do wrong, but they require a vast amount of urging to do right.

God had a work for us to do, else we had never had existence. It is a sublime belief that nothing is created in vain. From the blade of grass beneath our feet up to the uncounted worlds that roll in space, all exist for a purpose. Nothing stands still, nothing ceases to grow. The acorn which we tossed carelessly aside when a boy has become a giant oak.

If all nature labors and grows, shall not the Christian? If nature performs the Maker's will, shall not the child of God?

Arouse thee, O Christian? A few more days of toil and the crown and harp will be thine. For he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. But ever remember that the knowledge to do good and doeth it not, to him it is sin.—*British Messenger.*

VAGABOND LANGUAGE.

persons indiscreet enough to open their purses to the relief of the beggar tribe would do well to take a readily-learned lesson as to the folly of that misguided benevolence which encourages and perpetuates vagabondism. Every door or passage is pregnant with instruction as to the error committed by the patron of beggars: as the beggar marks show that a system of free-masonry is followed, by which a beggar knows whether it will be worth his while to call into a passage or knock at a door. Let any one examine the entrances to the passage in any town, and there he will find chalk marks, unintelligible to him, but significant enough to beggars. If a thousand towns are examined the same marks will be found at every passage entrance. The passage mark is a cipher with a twisted tail; in some cases the tail projects into the passage, in others outwardly; thus seeming to indicate whether the houses down the passage are worth calling at or not. Almost every door has its mark; these are varied. In some cases there is a cross on the brick-work, in others a cypher; the figures 1, 2, 3, are also used. Every person may for himself test the accuracy of these statements by the examination of the brickwork near his own doorway—thus demonstrating that mendacity is a regular trade, and carried out upon a system calculated to save time and realize the largest profit. . . . One gentleman writes from Great Yarmouth to say that only a short time since, whilst residing in Norwich, he used frequently to see them on the houses and street corners in the suburbs. From another gentleman, a clergyman, I learn that he has so far made himself ac-

quainted with the meanings of the signs employed that by himself marking the characters meaning *gummy* and *flummoxed* on the gate-posts of his parsonage, he enjoys a singular immunity from alms-seekers and endangers on the tramp. In a popular constable's "Guide," giving the practice of justices in petty sessions, I have recently met with the following interesting paragraph, corroborating what has just been said on the hieroglyphics used by vagabonds:—"Gypsies follow their brethren by numerous marks, such as strewn handfuls of grass in the daytime at a four-lane or cross roads, the grass being strewn down the road the gang have taken; also, by a cross with a stick or knife—the longest end of the cross denotes the route taken. In the night time a cleft stick is placed in the fence at the cross road, with an arm pointing down the road their comrades have taken. The marks are always placed on the left-hand side, so that the stragglers can easily and readily find them.—*The Slang Dictionary; or, the Vulgar Words, Street Phrases, and "Fast" Expressions of High and Low Society.*"

A MAN WHO HAS NOT SLEPT FOR OVER FOURTEEN YEARS.

At present there is a soldier at the Chestnut Hill Military Hospital, Philadelphia, who has not slept for a single moment for fourteen years and six months. This may seem incredible, but, nevertheless, it is true, and can be verified by numbers of persons. The individual is an intelligent man, naturally, and has had the benefit of a moderate education. His name is C. D. Saunders, Orderly Sergeant of Company G, Thirtieth Virginia Volunteers. He entered the service of the United States on December 28, 1863. He is in the forty-fifth year of his age. His health has been generally excellent during his life.

In 1849 he was attacked with cholera, and since that period with lung fever on two occasions. In the summer of 1850 sleep forsook him, and since that time he has never felt the least drowsy. He has always led a temperate life. His wife and children reside in Putnam county, West Virginia. Since he entered the Union army he has been on seven raids and four charges, during which time he informs us that he never felt tired or sleepy. He was in the four charges made beyond Harper's Ferry, Va., on the 17th, 18th, 19th and 20th of last August, and yet did not feel the least sleepy. Why is it that he cannot or does not sleep, is as much a mystery to him as it is to many scientific gentlemen, who, having had their attention called to him, have been astounded in their attempts to investigate the cause.

Upon one occasion, at his request, a number of curiously-inclined gentlemen watched him for forty-two days and nights consecutively, in order, if possible, to arrive at the cause of the wonderful phenomenon. These gentlemen took turns with each other in the progress of watching, so that if he should chance to sleep it would be observed. Some of the watchers became drowsy, and it was as much as he could do to awaken them.

This singular man was sent to Philadelphia by order of the field surgeon. He was admitted into the hospital at Chestnut Hill, on the 17th of November last, suffering from chronic diarrhea and rheumatism. He has nearly recovered from physical disability; his appetite is good, but yet he does not sleep. He retires to bed, the same as other soldiers, but he cannot sleep. He simply receives physical rest. This brief narrative of a most wonderful phenomenon may seem fabulous, but the reader is assured that it is the truth.—*Exchange.*

TERMS CASH.

Ay! that is the word for these times. Credit is no where comparatively. It is well for all that it is so. Cash forms a splendid basis for business. Witness these particulars:

1. *It is safe.*—What is made is surely made, and the Profit and Loss account may also be banished from the Ledger. At the end of a year you can tell whether you have really made anything. You have tangible evidence of the fact in your bank balance, or in goods and property. Your earnings are not in the pockets of other men for six months or a year. The bird is in your hand.

2. *It is pleasant.*—Pleasant to the buyer as well as the seller. The cash-buyer comes up to you with a frank and open face. He feels independent of you. He has no favors to ask, for he intends to pay on the spot for all he buys. He chats with you without restraint on equal terms. He has your confidence, and you treat him with cordial respect. Both are happy. His business concluded, the hand-shaking is mutually pleasant and satisfactory.

3. *It is healthy.*—The business breast is not perturbed nor anxious in regard to the character and standing of a new customer. You do not look at him askance, nor does agitating suspicion prevent your friendly compliments. When you sell a bill of goods, it is not at the expense of a fit of dyspepsia. Your mind is placid, for you know the transaction is safe. Good digestion is a prerequisite of health; and with a placid mind to boot, the seller for cash ought to gain in substance. Doubtless.

4. *It is benevolent.*—On the cash plan, the purchaser takes only as much as he can pay for; and he consequently has no worryment by day, nor tossings at night in devising ways to meet engagements for goods inconsiderately purchased. He looks before he leaps; and so he comes down softly. The sheriff never peeps in at his door; and he gets a good character among his neighbors, and some rich man probably makes him his executor. The way is open to him for places of trust and honor; and who can say that he may not become an alderman or a senator? The same health-considerations that happily benefit the seller, equally bless the cash buyer. Yes, surely the cash system is sister to the gentle quality of mercy, "that blesses him that gives and him that takes."

"The inference" that we draw from the above point is, that the cash plan is a good plan all around; and, winding up emphatically with Latin, we exclaim, *Eato Perpetua.*—*Typographic Advertiser.*

STRIKING INCIDENT.

The following incident is related in a recently published biography, entitled, "The Earnest Life; or, Memorials of the Rev. Thomas Owen Keyseil," an English Wesleyan preacher:

In connection with one of Mr. Keyseil's Sunday night sermons at St. Peter's a remarkable incident occurred. While preaching with great impressiveness, he suddenly paused in the midst of his discourse, and then remarked in a tone peculiarly solemn: "I have not often particular impressions in the pulpit, and when I have, I am slow to give utterance to them. But to-night I feel compelled to express what weighs upon my mind. I believe there are persons in this chapel who, if they reject the offer of salvation, will never have another opportunity of being saved! This is the last!" It so happened that there was in the congregation a man and wife given to habits of inebriety, who, from some unaccountable motive, turned into the chapel that evening. Their attention had been arrested by the intense earnestness of the preacher, and their fears alarmed by the sermon; but when they heard the words quoted, they immediately interchanged looks of deep concern. "He means thee!" whispered the man; to which the woman replied, "He means thee!" They went home, resolved to seek salvation; but before retiring to rest, the new-made resolution was drowned in strong drink. Next day, while standing at his stall, the man was knocked down by a conveyance, and died from the effects. The woman was taken ill, and before the same minister occupied St. Peter's pulpit again, she was a corpse.

SPIRIT DRINKING.—The *London Times* is preaching temperance. The world does move. Hear what the "leading" newspaper of England says of the use of intoxicating liquors:

"It is a peculiarity of spirit drinking that money spent upon it is, at best, thrown away, and in general far worse than thrown away. It neither supplies the natural wants of man, nor offers an adequate substitute for them indeed. It is far too favorable a view of the subject to treat the money spent on it, as if it were cast into the sea. A great portion of the harvest of Sweden, and of many other countries, is applied to a purpose compared with which it would have been better that the corn had never grown, or that it had been milderewed in the ear. No way so rapid to increase the wealth of nations and the morality of society could be desired as the utter annihilation of the manufacture of ardent spirits, constituting, as they do, an infinite waste and an unmixt evil."

Good doctrine that for all countries and times.

BE YOUR OWN RIGHT HAND MAN.—People who have been bolstered up and levered all their lives, are seldom good for anything in a crisis. When misfortune comes, they look around for something to cling, or lean upon.

If the prop is not there; down they go. Once down, they are as helpless as capsize turtles, or unhorsed men in armor, and cannot find their feet again without assistance. Such sicken follows no more resemble self-made men, who have fought their way to position, making difficulties their stepping-stones and deriving determination from defeat, than vines resemble oaks, or spluttering rushlights the stars of heaven. Efforts persisted into achievements train a man to self-reliance, and when he has proved to the world that he can trust himself the world will trust him.

We say, therefore, that it is unwise to deprive young men of the advantages which result from their energetic action, by "boosting" them over obstacles which they ought to surmount alone.

STATISTICS OF INSANITY.—A distinguished foreign savant, engaged in investigations on the subject of insanity, reports a large increase of insane cases in the United States in consequence of the civil war. Anxiety, parting from relatives, and grief for their loss, are ascribed as the most fruitful cause of insanity. In those portions of country operated in by our armies, insanity is most frequent and incurable. The condition of the insane poor and insane convicts is described as calling for immediate reform. At Auburn, the inmates are huddled together, without sufficient air and light, regardless of sex. Males and females were found in cells in a state of nudity, and in an indescribably filthy condition. An old white-haired man occupied a cell in which he has been chained thirteen years. More than half the estimated number of 25,000 insane persons in New York belong to the poorer classes, and require assistance and protection.—*N. Y. Paper.*

TREASURES IN HEAVEN.—We read of a philosopher, who passing through a mart filled with articles of taste and luxury, made himself quite happy with this sage reflection: "How many things are here that I do not want!" Now this is just the reflection with which the earnest believer passes through this world. It is richly furnished with what are called good things. It has posts of honor and power, to tempt the restless aspirations of ambition of every grade. It has gold and gems, and houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian, whose spiritual perceptions are clear, looks over the world and exclaims, "How much is there here that I do not want! I have what is far better. My treasure is in heaven."

A LONG CAPTIVITY.—The *Abdelle* of Fontainebleau gives the following account of the return of a French officer after thirty-three years' captivity. This officer, Captain Brunel, of the 20th Regiment of the Line, was taken prisoner in 1831, by the Arabs in Algeria, and, nothing further having been heard of him, he was supposed to be dead. It appears that he was at one moment very near being beheaded, but was ultimately taken 300 leagues into the interior, where he was for long years employed as a herdsman, and

never found any means of communicating with his family or country. But during the late Arab insurrection, when all men capable of bearing arms had left the tribe, he mounted a camel and effected his escape. After riding many days he reached the west coast of Africa, and there embarked on a Maltese vessel, which landed him at Carthage, (Spain.) Thence Captain Brunel proceeded to France, joined his regiment in garrison at Dijon, where he received the necessary documents to enable him to proceed to Paris, and regularize his position.

A TIMELY SERMON ON THE SHORE.—About the middle of the last century, the Rev. John Brown, of Haddington, was once crossing the Firth of Forth in one of the large sailing boats then used for passengers as well as goods. On board was a motley crowd of people, going over to a fair in Fife. Their language and conduct were so offensive, that the godly man's heart was deeply grieved, and he wondered how he could do them any good. Midway in the passage a sudden gale arose, and the boat was tossed on the waves. The oaths ceased, and the alarmed people crowded around the servant of Christ, whom they had previously shunned. Mr. Brown offered up a prayer for their safety, in which all earnestly joined. On their reaching Burntisland, he called upon them to stay on the shore for a little. Grateful for their deliverance, they did so, while he addressed them on their sins, and Christ as the only hope of sinners. After years proved that souls were gathered into the fold that day.

TRUE.—The martyrs to vice far exceed the martyrs to virtue both in endurance and in number. So blinde are we to our passions that we suffer more to insure perdition than salvation. Religion does not forbid the rational enjoyments of life as sternly as avarice forbids them. She does not require such sacrifices of ease as ambition, or such renunciations of guilt as pride. She does not murder sleep like dissipation; or health like intemperance; or scatter wealth like extravagance or gambling. She does not embitter life like discord; or shorten it like dueling, or harrow it like revenge. She does not impose more vigilance than suspicion, more anxiety than selfishness, or half so many mortifications as vanity.

EFFECTS OF PETROLEUM ON THE NERVOUS SYSTEM.—Dr. Georges has observed that the emanations of petroleum have a weakening effect on the muscular system, and cause headache, especially in the case of nervous people and those who live in a confined atmosphere exposed to these emanations. He states that the latter contain a peculiar principle which may be eliminated, and is found to act principally on the heart and brain. Ether of petroleum may, he adds, be used to cool the integuments during surgical operations, because it causes no pain on the bleeding parts.—*Medical and Surgical Reporter.*

A BAD PRACTICE.—Many persons who use kerosene lamps are in the habit, when going to bed or when leaving a room for a short time, of turning the wick down low in order to save the consumption of oil. The consequence is that the air of the room soon becomes vitiated by the unconsumed oil vapors, by the gas produced by particles of smoke and soot which are thrown off. Air thus poisoned is deadly in its effects, and the wonder is that more persons are not immediately and fatally injured by breathing it. Irritation and inflammation of the throat and lungs, headache, dizziness and nausea are among its effects.—*Boston Journal.*

Behold, God is great, but we know him not, neither can the number of his years be searched out. Thou, O Lord, remainest forever; thy throne from generation to generation.

A QUARTERLY CONFERENCE IN CONCORD, N. H.

The second quarterly session of the New Hampshire State Conference will be held in Concord N. H. with the Advent Church, commencing March 9th, and continue over the following Sunday.

Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Acts 20: 35.

S. K. Baldwin,	\$13.00
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WEEKLY DONATIONS OF 5 CENTS FOR THE HERALD.

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Miss Jane Templeton,	5.00
Thomas Watson,	5.00
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"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

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DONATIONS

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"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

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E. Howard,	1.00
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D. Howard,	3.00
Joseph Pease,	3.00
A. Daloff,	1.00
R. Stubbs,	1.00
A. Friend,	1.00
A. C. Brown,	5.00
Paul Hardy,	2.00
Sarah W. Adams,	5.00
Harvey S. Ross,	2.00
Phineas Ross,	1.00
J. Ostrander,	5.00
Wm. Ostrander,	1.00
Wm. Oliver,	75
John Pearce,	4.00
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Merrie,	5
Ella,	5
T. Walter,	5
George,	5
Sarah,	25
Eva,	25
Alieo,	25

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"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

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D. T. Taylor,	50

should have to do, or to publish not more than three editions per month, or much reduce the size of the paper. The plan, as you see, is to obtain at least one hundred subscribers to each proposition agreeing to pay twenty-five cents, ten cents, or five cents per week payable in such sums and at such times as the subscriber can make it the most convenient. Now in consideration of the pressing wants of the office, we call upon one and all to send in their names to some one of the list, as we are anxious to see the entire lists filled up immediately. At the Conference there were some twenty-five names obtained for the twenty-five cent list, as you will see by the report.

This work is the Lord's and he calls on us (by opening a large door of usefulness) to come up with our weekly offerings, and put shoulder to shoulder in the great and good work of making known the blessed doctrine of the soon coming kingdom of God. Come, brethren and sisters, to the good work—the Lord is coming—labor to not be found wanting when he shall appear.

R. R. KNOWLES, Treas.

The Family Circle.

THE BEGGAR-BOY AND FLOWERS.

The following story, the origin of which we cannot trace, beautifully illustrates the power of kindness: "Go away from there you old beggar-boy! You're no right to be looking at our flowers," shouted a little fellow from the garden, where he was standing. The poor boy, who was pale, dirty, and ragged, was leaning against the fence, admiring the splendid show of roses and tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and looking at both, said to her brother: "How could you speak so, Herbert! I'm sure his looking at the flowers don't hurt us." And then, to soothe the wounded feelings of the stranger, she added, "Little boy, I'll pick you some flowers if you'll wait a moment," and she immediately gathered a pretty bouquet and handed it through the fence. His face brightened with surprise and pleasure, and he earnestly thanked her. "Twelve years after this occurrence, the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in workman's dress, leaning over the fence, and looking attentively at her and at the flowers. Turning to her husband she said: "It does me good to see people admiring the garden; I'll give that young man some of the flowers," and approaching him she said:

"Are you fond of flowers, sir? It will give me great pleasure to gather you some."

The young workman looked into her face and then said in a voice tremulous with feeling:

"Twelve years ago I stood here a ragged beggar-boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me, aye, and they made a man of me, too. Your face, madam, has been a light to me in many dark hours of life, and now, thank God, that boy is an humble, hard-working man, he is an honest and grateful one."

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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Communications.

MISSION JOURNAL.

A week since I spent a night with the Rev. J. G. McKee, Missionary here from the United Presbyterian Church. During the evening he said he would like to have me accompany him to one of the cabins a short distance. I readily complied with his request, and we started off to see, as he said, one of the many sad spectacles which the true missionary must here meet. After passing along by a score or so of huts and cabins, we came to the door of one newly built of rough boards, unadorned and without a chimney. The wind was blowing chill down the valley, and the ground was frozen. A knock at the door, a "come in," and we entered. But we could see nothing—darkness was before us and around. Mr. M. inquired if all had gone to bed, and was answered, "no sir," by some one whose voice seemed to come from within an enclosed space. Have you no light? he inquired. "No sir," was again the answer. Have you no wood? The same reply again. We shall have to return and provide for them for the night, he said to me; and to-morrow something more will have to be done. I told him I would remain until he returned. After he had gone, I groped my way around what seemed a huge pile of stones, until I came to the opposite side, where I discovered by the light of a simple burning coal, a broad and deep fireplace, into which a human being had crawled, and was crouching over this one dying ember. I spoke to her, and after much persistent questioning found she was an old woman of 75 or 80 years of age, (she could not tell exactly how old she was) who with her daughter and her three children had left Alabama three weeks before, flying before Hood's army, reaching here just as the rebel army came up to the city. She said that her daughter was lying sick on the floor just back of where I stood, but her three children were dead. Her daughter was nearly gone too, she said, and she was old and nearly frozen herself. Further inquiries revealed the following fact: The daughter had a husband who came on with them, but as soon as he arrived here the government pressed him into the service, and he was now stationed a few miles away, but came home once a week to bring what he could to supply the necessities of his sick wife and her aged mother. He had not been home this week as usual, and so their extreme destitute condition. The three children died from exposure to the cold before a shelter could be obtained after their arrival here. The old lady said that they all lay in the open field three days and two nights after they got here, and the children all died, they were so nearly frozen; and, she added, my daughter is dying from the same cause.

Mr. M. now arriving with a light and some fuel, we built a fire in the fireplace; but the smoke was worse to us than the cold. The chimney began with stones and mud, had been carried but five feet towards the roof of the cabin, and although a large hole was cut in the roof for the smoke to escape through, much of it with the cinders fell all around, and the atmosphere in a few minutes was such that one could hardly see in or breathe. The condition of the poor woman on the floor was the first thing to be considered. She was nearly speechless; her hands and feet cold, and life fast ebbing away. We threw some stones into the fire, and when they were heated, wrapped them in cloths and had the old lady put them to the sick woman's feet and hands. I gave her some medicine, and after commending them both to God for the night, we went home. The mother was a mulatto, but the daughter was nearly white, and both were as intelligent as the average of white people here at the south.

Jan. 17. This morning Mr. Mitchell, Agent here of the Penn. Freedmen's Relief Society, came to me and said that there were a good many fatherless and motherless children in the camp, and he had obtained the consent of the Colonel to clear and clean out one of the barracks for an orphan asylum. He asked me if I would assist him in carrying out this design? I replied that

I would. We went to the barrack designated, found it empty, but in a most filthy condition. After some hard scrubbing and sweeping, he pronounced it ready for the "bunks," which he said the carpenter was making. Sending out for them, they were brought in—sixteen of them, of sufficient width to hold two children each. They were about 15 inches high, made of rough, wet, old boards; the bottom, instead of being slatted, or intended to be at all elastic was a solid one. But I comforted myself that if a good mattress was placed upon it might be the little friendless ones could be kept free from dampness and made comfortable. But when the bedding was brought, I made up my mind that in that cold, unfinished building, with hardly any fuel or a scant fire, that asylum would become a hospital. Two coarse shabby blankets were allotted each bunk; one for the children to lie on, and the other to lie over them. I inquired if that was all that the asylum was to be furnished with, and got as a reply, that it was all that this class of people needed. I pointed out the effect which the wet lumber of the bunks would have upon the occupants, by imparting its dampness to the blanket, and, that lying cold and damp, the little forsaken ones would soon go to the "dead tent." After placing eight bunks on each side of the room, with their foot toward the center, they were made up as above indicated, and all was ready for the gathering in of the poor orphans. I told Mr. M. that he might go out and gather them in and I would receive them. They soon began to arrive. He requested me to decide for him if they were clean and free from pediculi. Of course none of them were in either of these conditions, and so I reported. A colored woman in one of the barracks was then sent for to wash each one entire, and shear the heads of all who needed such an operation. Warm water was brought, and while the cleansing operation was being begun, I by instructions went to the storeroom for clothing in which to array the now naked and ragged outcasts. Here Mr. M. left me to conduct the rest myself. Unfortunately but little of the clothing would fit the children, and it being of all sizes, colors and styles, it was no easy task to clothe befittingly 32 children. Mr. M. I think anticipated the difficulty, and so honored me with the responsibility of "clothing the naked" as best I could. But the day is gone, and my hard task is done, but done cheerfully; while I am sad to think that nothing better can be done for these little patient, sorrowful ones, whose every form I have to-day clothed as well as I could, and upon whose every foot I have put socks and shoes, such as they were, with my own hands. Some of them will be sick to-morrow, for this cold air and those damp bunks will give to them chills and fever, and then they will soon go where the "wicked cease from troubling and the weary are at rest." God pity this child to-night, and keep back the angel of disease. A malaria is here to some extent, but the prevailing disease is pneumonia, which is rarely cured by the means here used. Death is sure to follow, in this camp, a severe attack of this disease. Reason: the want of proper remedies and nursing, with warm and comfortable quarters. Without all these, death comes soon, and the sufferer is relieved and carried away.

Jan. 18. My first visit this morning was to the asylum. All the little ones were up and mostly dressed. A few coats were in the box stove in the center of the room, and around it crowded the entire number, trembling with cold. The wood received the night before as enough for to-day also, had been burnt during the night, by the woman in charge, in a vain attempt to keep the barrack warm so that the children might sleep. At this sight my heart sank within me. I had helped put these children here to sickness and die. The asylum would be one of sickness and death. The fuel that was to last a night and day had all been consumed, and none for the day was to be had, except through the humanity of the officers. I accordingly went to the first officer of the camp and stated the case and condition of the asylum. He said that the asylum had its allotment or ration of wood the night before, and if it had been used prudently, there would have been enough to last the day. He however said he would send some around during the forenoon. I left him, and finding a pall, went in search of chips with which to make a fire in the asylum. With the help of two colored lads I obtained enough to get the barrack quite comfortable. Examining the blankets, I found them so damp and frosty, that I determined to hang them up during the day to air and dry. Accordingly I obtained some ropes, stretched them through the upper part of the building, and upon them hung the blankets. The colored woman in charge of the children reports that two are sick, and will not eat their bread and meat. On examination I find my worst fears confirmed; that dreadful scourge pneumonia is here. At 12 o'clock five were on their backs, two of them very sick. The wood came before noon, and the weather moderating a little the barrack was made quite comfortable during the remainder of the day. In the evening Bro. Child came in, and we had a season of conversation.

tion and prayer with the orphans, one of which we found had committed the Lord's Prayer to memory, and so recited it to the rest of the children and us. We heard them sing some of their southern refrains, and then putting them in their bunks bade them good night, and came away.

Jan. 19. The reville this morning did not awake me, for I had been waiting for the "tap and roll" some time. Before me all night have been those little suffering, sickening orphans in yonder barrack, and I almost shrink from the sad sight that will meet me there this morning. But I will go and do for them to-day what I can, for it now looks as if our stay in camp would be short. Found two more sick with fever, while three or four more had been attacked with diarrhea. Went to the diet kitchen and ordered some gruel made for the sick; and although it was against military rule and regulation for any one except the regular surgeon to prescribe and administer medicine in the camp, I nevertheless did it, and through all that day remained in the barrack watching the progress of disease, vainly attempting to check it. Mr. M. the founder of this asylum has not yet visited the camp, and how and why this whole responsibility rests upon me I know not. Surely I cannot bear it. They who found charitable institutions should find them rightly or take the full responsibility of their result. I can do nothing to stop the progress of these diseases under these circumstances. The causes which produced the diseases must be removed or the maladies will continue and progress in spite of all medicine. What physician can cure pneumonia and diarrhea, while the patient lies on a damp cot, in a chilled condition? And this is just the condition of these poor defenceless orphans. The night air here is damp and piercing, and one requires nearly as much clothing as when at the north the thermometer is at zero. While I have thus been confined to the asylum, Bro. Child has been engaged in visiting through the camp, laboring with all his might to render the condition of the sufferers less dreadful. But his success like mine has been very small when compared with his efforts and the amount to be done. But we have done our duty while here, and if by God's direction we leave, we shall feel that there was no more for us to do here.

Jan. 19. It is decided this morning that we leave the camp and return to the Commission Rooms, and from there survey the field which lies east of the city. A large field lies there wholly unoccupied, and I am fully convinced that God has designed it for us. The reasons in favor of our going to the camp have been stated, but all the reasons and causes of our leaving may not be given here. I will say, however, in general terms, that we were not wanted by those in command, and our contemplated work to a great extent, was withheld from us. We are sure that in our coming away God directed and blessed. Having now decided to leave, I must find Mr. M. and inform him in regard to the asylum, and have him relieve me of all responsibility there. I must also see the surgeon and let him know the condition in which the children are. I accordingly have been a mile to Mr. M.'s house and found him; gave him a description of things at the barrack, and told him I was about to leave, and must not be held responsible longer for the condition of the asylum. He manifested little or no interest in the matter, simply saying the sick must be taken to the hospital, (which, by the way, was only yet in contemplation.) I then went to the surgeon and stated the condition of the asylum, and urged an immediate change for the better. I next went and took leave of my little charge. I felt attached to them, and when I went around among them, bidding them a silent good bye, I could hardly refrain from tears. They looked upon me as their best friend, but I thought how little under present circumstances could I do for them. I was powerless. All the power lay in other hands. Good bye little ones; many of you will in a few days be put away to rest until the day of resurrection, when I hope to meet you where war comes up, nor slavery in any of its forms exist. Giving the nurse some directions in regard to the diet of the sick until Mr. M. or the Surgeon should arrive, I left the barrack, and in company with Bro. C. started for the city. We now turn our faces toward the east, and pray that there the Sun of righteousness may arise on many hearts now unilluminated and in darkness. Up to the present time my health has been exceedingly good, but the scenes of the last week have so wrought upon my nervous system, and I have labored so hard, that I am nearly prostrated; but hope to rally soon for the work before us.

If I had an interest in this work when I decided to enter upon it, that interest has increased at least ten fold since I came here. No one at the north who has not been here can estimate the necessity and demand for laborers like ours. The condition in which both whites and blacks are, is the most deplorable, and calls forth all the sympathy and pity which the heart can possess; and he who is not stirred to activity here, must indeed be misanthropic and sluggish. If the

love of Christ constrains Christians in this age to do one thing more than another, it is to send light and knowledge to these benighted ones; giving them a knowledge of God's word instead of these miserable notions and fancies of men who have pretended here to preach the Gospel to the people. The black people are almost a perfect counterpart of about two-thirds of the white population. Their language is as good, and their living and manners as high in the scale of civilized life. Nothing has surprised me more than the low condition of the greater portion of the white population here, and the superiority in many respects, of the colored people. But more in regard to this hereafter.

Jan. 25. We have decided to locate on the east side of the city just across the Cumberland river. A large field is here opened to us; and still trusting in God we shall enter upon it.

THING OF GREATEST PRICE.

What is the thing of greatest price?
The whole creation round?
That which was lost in Eden?
That which in Christ is found.
The soul of man, Jehovah's breath,
Which keeps two worlds in strife;
Hell moves beneath to cause its death,
Heaven stoops to give it life.
God to reclaim it did not spare
His well-beloved Son;
Jesus to save it deigned to bear
The sins of all in one.
The Holy Spirit sealed the plan,
And pledged the blood divine
To ransom every soul of man—
That price was paid for mine.
And is this treasure borne below
In earthen vessels frail?
Can none its utmost value know
Till strength and spirits fail?
Then let us hasten round the cross
This knowledge to obtain;
Not by the soul's eternal loss,
But everlasting gain.—James Montgomery.

KNOWLEDGE OF THE FUTURE AND ITS VALUE.

BY O. R. FASSETT.

Luther and the Reformers knew the time and the work demanded of them in their age. Early in Luther's contest with Rome he writes to Spalatin thus:
"I am reading the decretals of the Pontiffs, and let me whisper it in your ears, I know not whether the Pope is anticrist himself, or whether he is his apostle; so misrepresented, and even crucified, does Christ appear in them." But he grew in knowledge and in faith and afterward said: "I will rouse the color of that Italian beast."
"He kept his word," says his historian. "In his answer to a Roman theologian, he proved by the Revelations of Daniel and St. John, by the epistles of Paul, St. Peter, and St. Jude, that the kingdom of anticrist, predicted and described in the Bible, was no other than the Papacy."
"I know for certain," said he, "that our Lord Jesus Christ liveth and reigneth. In the strength of that assurance I could face ten thousand Popes, and never shrink. May God visit us at length according to his infinite power, and hasten the day of the glorious coming of his son, in which he shall destroy that man of sin. And let all the people say, Amen."
He afterwards declared that this day could not be far in the future; he says, "What matters it to me if the Pope should sentence and put me to death; he cannot summon me from the grave, and take my life a second time. That great day is nigh when the Kingdom of abominations shall be overthrown."
The great political earthquake mentioned in Rev. 11th chapter, which occurred at the close of the 18th century; and which shook and overturned the thrones of Europe; and in which France, one of "the ten kingdoms" was to act such a leading part, and to be so terribly visited with judgment, was foreseen by the students of prophecy in the Christian Church long before the French Revolution occurred. France was marked and designated as the kingdom especially to be visited in fulfillment of that prophecy. The prudent foresaw the impending judgment and prepared for the emergency. The simple passed on and were punished.
The wise and the prudent now know and foresee the epoch and age in which they are living; and the events now hastening their accomplishment in fulfillment of the sure prophetic Word. And God's messengers are everywhere proclaiming the day of judgment, and the kingdom of our God at hand. Matt. 24: 14, 45-51. Rev. 14: 6, 7. Joel 2: 1, 2; 10, 11.
1. From the light of prophecy and the signs of the times, we know we are in the period designated as "the time of the end." "But thou, O Daniel, shut up the words, and seal the book to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. "The time of the end is designated by the unsealing of the visions of the book of Daniel, and the increase of knowledge. Who with a knowledge of these times can possibly dispute the facts now fulfilled. Again, by the end, or cessation of the martyrdom of the Church. "They shall fall by the sword, and by flame, by captivity, and by spoil, &c. &c. &c. Even to the time of the end." Dan. 11: 33-35.

Has not the long age of martyrdom closed? 2. We know we are at the close of the last of the four predicted monarchies of earth revealed in Dan. second and seventh chapters. In the divided and broken condition of Rome, in which God is to destroy all the kingdoms of this world, and upon their ruins set up a kingdom which is everlasting and immortal; of which his son is to be the eternal king, and his saints the everlasting subjects.

3. We know that the New Testament Church has passed through her wilderness state, once "black, but comely;" but since, "she looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." She must therefore be on the borders of the heavenly Canaan.

4. We know that the prophetic numbers are now terminating, which bring the end, the coming of the Lord, and the kingdom of God. The world has fulfilled its great week of probation, and we are now in its Saturday evening, and near the great Sabbath of rest—the seventh millenary, which introduces the immortal age; as there is no eighth day, and from the fact that when that age is once introduced to it there is no end.

"The times of the Gentiles" mentioned by our Lord, Luke 21st chapter, are now terminating. All chronologers of the present day, the world over, agree to this. Upon this fact there is, and can be no dispute. This remarkable fact should startle the world, and arouse the Church from her slumbers.

5. The celestial and terrestrial—the moral and political signs spoken of by Christ and his Apostles, are now being fulfilled, and have been during the present century to the wonder of the world. Though unbelief regards them not as precursors of the advent of Jesus Christ in the clouds of heaven, and the final restitution, yet the faithful and watching bride looks up in hope, knowing that her redemption draweth nigh. Thus, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

"The prudent man foreseeth the evil, and hideth himself." In reference to "the end of all things," Knowledge shall be increased, and "The wise shall understand;" so that they will not be overtaken unawares, or as a thief; but be prepared for translation, and to stand before the Son of Man, when he cometh in his glory. "But the simple pass on and are punished."

"The wicked shall do wickedly, and none of the wicked shall understand." This is as true as any part of the Bible, and should be believed and acted upon as a warning to all. "As a snare shall it come on all them that dwell on the face of the earth." The wicked and simple will pass on heedless, and unobscured amid all the proofs of the end near, till the very moment the dread calamities of the last day falls upon them like a thunderbolt in a clear sky. They might have known the things which belonged to their peace, but now are they hid from their eyes, and their destruction follows. Hear the admonition of our coming Judge. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 15.

As a faithful watchman, I would say in words that would thrill through your soul: "U! every man, haul in your sails." The awful whirlwinds of that time of trouble, such as never was since there was a nation, at which time the people of God "shall be delivered, every one that shall be found written in the book." Dan. 12: 1, is at hand! They are gathering up in threatening clouds, to be unloosed in a fearful tempest upon the ungodly, and a wicked world.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICRIST.

CHAPTER II, SECTION V.

The re-establishment of Popery by Bonaparte, not inconsistent with atheism, being the characteristic of the French Empire.

The first French emperor has evinced, by his proclamation in Egypt, and by other documents, that, in point of sentiment, he was not unprepared to become a prime leader of the anticristian empire. Bonaparte's re-establishment of popery forms no objection to his being an atheist, nor to atheism being the characteristic of the French empire. For this characteristic the French nation clearly and officially assumed, and for years retained. And they have not since taken a single step to change this national characteristic, nor to evince that atheism is not their real sentiment as a nation.

It has been ascertained, that the French, as a nation, are atheists. In support of this, let Dr. Priestley testify. And no one will suspect the doctor to have been greatly prejudiced against them! He relates the following: "When I was myself in France, in 1774, I saw sufficient reason to believe that hardly any person of eminence in church or state, and especially in a great degree of eminence in philosophy or literature, (whose opinions in all countries are sooner or later adopted by others,) were believers in Christianity. And no person will suppose, that there has been any change in favor of Christianity in the last twenty years. A person I believe now living, and one of the best informed men in the country, assured me very

gravely, that (paying me a compliment,) I was the first person he had ever met with, of whose understanding he had any opinion, who pretended to believe in Christianity. To this all the company assented. And not only were the philosophers, and other leading men in France at that time, unbelievers in Christianity, or deists; but they were atheists, denying the being of God." (Priestley's Fast Sermon, 1794.)

The French are to be denominated, (in the language of prophecy,) from the characteristic of atheism, which they did, in their revolution, by national authority and undisputedly assume. The remarks of authors, relative to the ancient ten horns of the Roman beast, (whether they were correct in their applications of those horns, or not,) illustrate my present idea. They tell us, it is sufficient to answer to the prophetic characteristic of the beast's having ten horns, if we can find precisely ten kingdoms, at any one time, into which the old empire was divided. For it is not supposed, that the precise number ten continued.

New conquests, sub-divisions, or unions, soon deranged and altered their number from being precisely ten. But it is sufficient, that it once was precisely ten. So in the present case. It is enough to affirm to anticrist the characteristic of atheism, and that he officially assumed this characteristic and maintained it for years; and has never discovered the least real disapprobation of atheism! His character then is atheism, notwithstanding that political views, and a kind of necessity, have induced the tyrant of France to re-establish Popery as his nominal form of godliness. The nation derives its characteristic, in the language of prophecy, not from this circumstance, but from its antecedent, undisguised profession of atheism. Popery is re-established by the French emperor merely as a tool of ambitious policy.

After the French nation had been torn for years by factions, and drenched in the blood of two millions of its murdered citizens, besides the seas of blood shed in war, it was there clearly ascertained by woeful experience, that subordination and civil government could never be maintained without adopting some kind of religion. The Papal system, the tyrant of France found most subservient to his views. This he therefore nominally adopted, instead of Mohammedanism, as when in Egypt. But this maneuver did by no means obliterate the national feature of atheism, which they had officially assumed. They had adopted, and in the language of prophecy, still possess, this essential characteristic of anticrist. The following is the finishing of a description, given by Mr. York, who was present at the celebration of the re-establishment of Popery by Bonaparte:

"These are the principal incidents which occurred at Notre Dame. I leave you to form a just idea of the emotions of those present, whether they be considered as Christians or not. The far greater part of the Senate, the Legislative body, the Tribunal, and the generals, being avowed atheists, and notorious for the murders, thefts, and atrocities, which they had perpetrated; with their Chief Magistrate, who had worshipped at the altar of atheism, some years before in Paris; who afterwards knelt down before the Pope at Rome, and embraced the religion of Mohammed in Africa; assembled together in one place to adore a God in whom they had no faith; and to profess a religion which they despised; merely that they might be enabled to preserve their usurped authority over the people, and to retain their places; this is an occurrence in the history of pious fraud, not to be met with, since the days of Judas Iscariot. I may safely venture to affirm, that with the exception of the Bishops, (if they may be excepted,) there was not a single person in the cathedral who quitted this religious mockery with a sentiment of piety excited in his breast; nor one who did not perfectly see through the whole subject of the ceremony." The re-establishment of Popery in France is so far from furnishing an argument against the nation bearing the character of anticrist, as it has been stated, that it furnishes the decisive argument in favor of it. The beast from the bottomless pit, (Rev. 17,) is bearing the Papal beast to her execution, as has been shown. This implies that the Power symbolized by the beast, has, for some sinister purpose, taken the Papal power into his arms. This same beast is presented in Rev. 16: 13, and 19: 20, in this very connection with Popery; which is now (since its subjection to the anticristian beast,) denominated the false prophet. The beast and the false prophet are there found unitedly instigating the coalition for the battle of the great day; and in that battle going together into perdition. The beast and the false prophet, who wrought wonders before him, were taken and cast into the lake of fire burning with brimstone. In chapter 20: 19, after the devil is loosed from his confinement, where he had been during the millennium, and is again taken, he is said to be now cast into the lake of fire and brimstone, where the beast and the false prophet, (or anticrist and the Papal power) are. Here is the third passage in the Revelation where the two Powers are spoken of in this very connection; the beast and the false prophet. And these three passages accord with Dan. 7: 2; "I beheld them, because of

the voice of the great words, which the horn spake. I beheld even till the beast (the Roman beast under his last head, which goeth into perdition,) was slain, and his body destroyed, and given to the burning flame. In all these passages, anticrist and popery are found in this very connection. Accordingly Paul, in sketching the character of anticrist, (2 Thes. 3: 1-5,) closes the description in these words, "having a form of godliness, but denying the power thereof." . . . One who loves and seeks for truth and light.

THE JUBILEES.

Bro. Litch—I have read your article in the Herald of Feb. 14, giving the views of Mr. Stevenson on the year of the jubilee.

It is the first that I have seen that throws any light upon that subject. I cannot see wherein any one can raise an argument against it, for it does seem to correspond not only to the law, but to seed time and harvest in Judea. Now this harmony seems to be brought about simply by computing time by the civil year, instead of the ecclesiastical, or a part of both according to some.

Touching this matter, Josephus says: "Moses appointed that Mian . . . should be the first month of their festivals, because he brought them out of Egypt in that month. So that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs." Ant. B. 1. c. 3, s. 3.

Now the question arises, shall we commence the Sabbatic and jubilee, with the ecclesiastical or civil year? Mr. Stevenson has shown that they do not belong to the former from the fact that six consecutive crops cannot be gathered in before the Sabbath.

Again, the law determines the end of the harvest to be the end of the civil year, which corresponds to the end of the sixth month of the ecclesiastical year. "And the feast of harvest, the first fruits of thy labors, which thou hast sown in the field: (in the fall, and gathered in the spring or summer,) and the feast of ingathering, which is in the end of the year." Exodus 23: 16.

"And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year's end." Exodus 34: 22.

Now compare this with the law of the Sabbath, or jubilee year. "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard and gather in the fruit thereof." And this ingathering is said to be the end of the year.

"But in the seventh year, (which commences about the autumnal equinox, or about the first of the seventh month, ecclesiastical year,) shall be a Sabbath of rest unto the land, a Sabbath for the Lord," &c. Lev. 25: 4.

And when the children of Israel should number unto them seven of these Sabbatic years, then the next after the seventh, which is the fiftieth, should be a jubilee unto them, a year of release, in which every man should return unto his possession, a final adjustment and settlement of all accounts, a passing of receipts in full one with another.

The Sabbatic year was a partial year of release; every Hebrew servant was to be set at liberty, while the land rested.

Now then according to Josephus, the Sabbath and jubilee years both belong to the civil year or year of "selling and buying, and other ordinary affairs."

So that the Bible, Josephus, and the seed time and harvest of Judea all agree in reckoning the Sabbatic and jubilee year as civil years.

A. C. GEEK.

MORTALITY AMONG CHILDREN.

The fearful ravages of death among children for the past three or four years, is sad to contemplate. In some towns in this State that awful scourge, diphtheria, has broken up large and flourishing schools by its terrible inroads. It continues to baffle the skill of the most eminent physicians. Families of from one to six have died of the disease in Northern Vermont. The disease has been mostly confined to children. And I have thought at times, that notwithstanding the sadness occasioned by this fearful mortality, yet there was really occasion for thankfulness—not that our little ones have been taken from our fond embrace—but that Christ has made atonement for original sin, and purchased their final redemption from the grave. O, what a world of sorrow this would be, were it not that Christ had given us the most unmistakable evidence of his love for children, and of his purpose to gather them from the land of the enemy, and place them in their own land.

Bereaved and heart-stricken parent, listen to his blessed words: "Suffer the little children, and forbid them not to come unto me; for of such is the kingdom of God." Matt. 19: 14. When the cruel Herod caused to be put to death all the children of Bethlehem from two years old and under, those mothers were consoled by the following words: "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from

tears; for thy work shall be rewarded, saith the Lord; and they (the children) shall come again from the land of the enemy." Jer. 31: 16.

Blessed hope, indeed! Our dear little ones we parted with in sorrow, we shall meet, if faithful, on the tearless shore.

"Where the saints robed in white,
Cleansed in life's flowing fountain,
Shining beauteous and bright,
They inhabit the mountain."

The above thoughts were suggested to me while in attendance at a funeral in Crafts-bury last week. Three little children of Nelson Hoyt—the oldest but six years—had died of diphtheria in less than three weeks. These were all the children they had, and their fireside was left desolate. A discourse was preached on the occasion by Eld. J. Merrill, of the Methodist denomination, from Job 2: 10. "What shall we receive good at the hand of God, and shall we not receive evil?"

I wondered somewhat that the speaker did not point those bereaved parents to the "Hope set before them in the gospel," but I fear it is becoming customary to ignore the doctrine of the resurrection in too many instances.

It is not the Lord loudly calling upon men to repent? He has declared his purpose to complete the number of his elect, and to fill his house; and he sends out his servants to invite sinners to Christ, but what a cold reception does the invitation receive! But the great work goes on. The little ones for whom Christ died, are being taken from the evil to come.

Waterbury, Vt.,

IS NOT THE LORD IN ZION?

BY C. H. SPURGEON.

(Continued.)

One very consoling thought is in the text. I must only hint at it. The cry is "The cry of the daughter of my people." O beloved, it is so sweet to think that our prayers, poor as they are, are the prayers of God's people, and therefore they must be heard. You will say, "Is that a right argument?" Oh! yes it is. "If ye being evil know how to give good gifts unto your children." Remember that is how Christ puts it. You are the Lord's children, therefore he will hear you. If you were strangers it might be a different thing. Our prayers might very readily be pulled to pieces by critics, but our Father will not criticise them, because they are the cries of his own children. I do not think we set such store by believer's prayers as we ought to do. Would you let your child constantly cry to you and not answer him? I know you would not. Put it differently: would you let your brother plead with you and not grant him his desire if you could grant it? You have not a brother's heart if you would. Or I will touch you more closely. We love our wives—if your wife should ask for anything that would be for her good, and you could give it, would you refuse it? Husband, would you refuse it? You are no husband if you did. Look at Christ, the husband of the Church, do you think he will refuse the cry of his own spouse? What, shall his own dear bride come before him, and embrace his feet, and say, "I will not let thee go except thou bless me," and shall he who has espoused her, unto himself in faithfulness, say to her, "I have hidden thee seek me, but I will not be found of thee; I have commanded thee to knock, but the door shall not be opened; I have told thee to ask, but thou shalt not receive?" O, slander not my loving Lord at this rate!

"He feels at heart all our sighs and our groans. For we are most near him, his flesh and his bones." Let us rejoice together in the spirit of prayer which God has given us. Let us try to foster it; let us be much in the exercise of it. During the coming week let us still continue to meet together to intercede at the throne of grace; and be this my reason for urging it upon you, that God has promised that when we cry, he will hear us: "He shall call upon me, and I will answer him." Whatsoever ye shall ask the Father in my name, he will give it you. "With long life will I satisfy him, and show him my salvation."

II. We will now turn to the question: "Is not the Lord in Zion?" Is not her king in her? I will answer that question at once in the affirmative: "The Lord is in Zion; her king is in the midst of her." Having answered this question, it suggests many more. Let me put them to you. If the Lord be indeed in Zion, and the king be in the midst of her, why do we pray as if he were not? I find no fault with the prayers of my brethren when they ask for an outpouring of the Spirit—what they mean by their prayers is a very proper thing, but I am not certain that the expression is altogether the best that might be used. The Spirit of God is with his people. I could not, last Monday night, ask to have the Spirit of God poured out, for it was there. If at any time the Holy Spirit was with any man on earth, even at Pentecost, he was here last Monday night, as those present must have felt. We had not so much to ask for it as to be thankful for it. When two or three of you meet together in Christ's name, do not meet unbelief. Remember that he has said, "There am I in the midst of you." Be content with that assurance; you have not, as it were to mount up to heaven, that is, to bring Christ down; nor to descend into the earth, that is, to bring him up from the depths: he is with you. "Know ye not that your bodies are the temples of the Holy Ghost?" "God dwelleth in you." The Holy Spirit is given to the Church as a perpetual and abiding Comforter, and in the Church the Spirit of God always dwells. Do not pray, therefore, dear friends, as if God were not with you. "Is not the Lord in Zion?" Is not her king in the midst of her?

Do not pray, therefore, like the priests of Baal, as though your God were on a journey, or needed to be awakened out of sleep. He is with you, ready to answer by fire, if, like Elias, you have but faith with which to challenge his promise and his power.

Is not the Lord with you. Then in the next

place, let me ask you this question, *Why do you despair because of your own weakness?* "We have not a sufficient number of ministers; we have little wealth; we have few places of public worship; we have few gifted members," and so on. So some unbelieving talk. "Is not the Lord in Zion?" Is not her king in her? What more do you want? "Oh! we would like to be strong?" Why would you be strong? That you must be disqualified to be used by God? "No," say you. Well, but you would be. What did the Lord say by the mouth of his servant Gideon? "The people are too many for me." I never heard that the Lord said, "The people are too few"—never! "The people are too many." If Samson had the choice of weapons with which to rout his enemies, if he wished to do it in such a way as to make the feat illustrious, if there were before him a cannon, a fifty-pounder, and the jawbone of an ass, which would he take? Why, any fool can kill the enemy with a cannon, but it takes a Samson to smite them with the jawbone of an ass. And so, when God has the choice of weapons, and he always has, he chooses the weaker weapon, that he may get to himself the greater renown. My brother, glory in the your infirmities—thank God for your weakness. There is room for God when you are empty, but when you are so full and so strong, and have such excellent machinery, and can do the work so well, why then you will attempt to do without your God, and a failure will be the result. But, O beloved—

"When I am weak, then am I strong,
Grace is my shield and Christ my song."

Let this silence for ever all your cavillings about weakness in Christian duty. "Is not the Lord in Zion?" Is not her king in the midst of her? Did I hear you say, "I am a feeble woman, and I have too much work to do for God. I had better, perhaps, curtail it, or give it up?" My sister, now that you are weaker, try to do more, for now there is more room for your God. "Oh! I am a trembling, humble, unknown man, with but little talent, and what I have has been about as much as I can do—I am afraid to venture more." My brother, venture more; get on to the ground of "I cannot, but God can," that is safe ground. "I can" is like the ice on which the boy tries to slide, and it lets him in; but "I cannot, but God can," is terra firma—stand there, and you stand safely. There can never come a shock to the man who rests on the Eternal Rock—God all-sufficient. Rest you on that, and be glad.

Again, this question provokes another one. If God be with us, why these great fears about the prosperity of the Church? "Dr. Colenso becomes an infidel; Stanley becomes something very suspicious; multitudes of ministers, so called, become Puseyites—what will become of the Church of Christ?" What will become of her? She will nestle where she always did nestle, beneath the eternal wings; and the more she gets rid of all her carnal confidences the better for her. "O! what will become of true religion?" Beloved, become of true religion! I will go on winning and conquering, and with Christ upon the white horse of victory, riding in her fore-front, truth shall march on conquering and to conquer till he shall come whose right it is to reign. Be not discouraged. "Is not her king in the midst of her?"

Every now and then, when we try a new scheme, certain prudent brethren come and pull our ears a bit, and they say, "It is more than you can do; you must be prudent." Yes, we are prudent, we claim to be prudent; we claim to have the highest prudence; for we reckon it always prudent to believe God, and always prudent to act upon God's promise, and not according to carnal policy, nor the judgments of our proud, self-conceited, ignorant flesh. Brethren, if the king is in the midst of her, let us go on and conquer. You think you will never see such days as Pentecost; why not? "Is not the Lord in Zion?" Is not her king in her? You fear you will never see such wonders as were wrought by Whitfield and Wesley: "Is not the Lord in Zion?" Is not her king in her? You fancy that Ireland will never receive the gospel; you think that heathen nations will never lay aside idolatry. "Is not the Lord in Zion?" You conceive that this is not the age of miracles, and you condemn us to go on in the everlasting jog-trot of propriety, in the do-nothing style of prescription, keeping in the perpetual cart-rut of conventionality, and never daring to blaze out a path for ourselves: "Is not the Lord in Zion?" Is not her king in the midst of her? You do not believe there will be a thousand souls converted under one sermon; you do not think it is likely that the Church will be increased by hundreds in a day, or in a month: "Is not the Lord in Zion?" Is not her king in the midst of her? But, dear brethren, the God of Zion is here. I grant you, we do not sufficiently recognize his presence; we are not, as we should be, obedient to his commands; but I charge you, O ye soldiers of the cross, believe in the presence of your captain, and press where ye see his helmet amidst the din of war. His cross is the great emblazoned banner which leads you on to glory. Press forward! to suffer, to deny yourselves, to bear witness for Christ; for the battle is the Lord's, and the king himself fights in the van. "Her king is in the midst of her."

I want to see you trying deeds of daring, noble deeds of consecration, generous gifts of liberality. I want you to be more earnest in prayer, more incessant in supplication, but, at the same time, more venturesome in your actions, more daring in your devotedness to Christ. The king is in the midst of her, the Lord is in Zion still.

Sinner, I must leave this point, but there is one word of encouragement for you:

"Jesus sits on Zion's hill,
He receives poor sinners still."

He is in Zion, not on Sinai. Come to him, just as you are, come to him, for he is ready to accept you. The king with the silver sceptre in his hand holds it out to every broken-hearted sinner. Come and touch it; he will give you perfect pardon in an instant, if your soul does but touch the silver sceptre

of his grace presented to you in Christ Jesus.

III. Time, however, will not stop for me, and therefore let us go on to the third point. That is, *ANOTHER QUESTION.* "Why have they provoked me to anger with their graven images and with strange vanities?" Here is a question for the Lord's people.

It becomes a very solemn thing when God is in his Church how that Church behaves herself. Suppose that Church to set up false principles: if her king were not there she might take the kings of the earth to be her head. But dare she do that when her king himself is there? She might begin to lean upon the civil arm if her God were not in her; but if her God be in her will she venture to do that in the face of the presence of God? Will she build up with untempered mortar the wall of human confidence, and rest upon an arm of flesh when Jehovah is looking on? In the matter of gospel ordinances it is a very important thing that we keep these ordinances as they were delivered. If the king were not in Zion it would not matter whether I practised believers' baptism or unbelievers' baptism; but if he has commanded believers' baptism how dare I baptize unbelievers in the presence of the king in Zion? How dare I profane his own ordinance to what it was never intended? It becomes a solemn question, therefore. If the king be in Zion, I must mind what doctrines I preach; the king is there to hear me; God is there to observe me. If God be in Zion, again, we must take care no wrong principles be let in. What! shall I allow the king's enemies to eat and drink before the king's own throne? Shall I wait upon the king's foes and treat them as my friends when he is looking upon me with eyes of love? Let me take heed lest I prove a hypocrite and receive anger instead of love! Certainly he will look upon my sins with increased wrath if I indulge them in his presence. Is God in Zion? Beloved Christian brother, how dare you set up that idol in your heart? Is it your child? Your wife? What is it? Can you worship idols when the king is in Zion, and God is in the midst of her? My dear friend, how can you be so worldly, so money-grasping? How is it that you can make wealth the main object of life when the king is in Zion? If he did not know your worldliness, if he did not know about your coldness of heart, if he did not mark your inconsistency, if he could not see you in the path of sin, then I might not plead with you; but O Christian men and women, when God is present, how careful should we be. And he is present in his Church. Judas, where art thou this morning, for the Lord Jehovah is here in Zion; he has come to search Jerusalem with candles, and to punish the men who are settled upon their lees? What will he do with you? You think it a good thing to have God in Zion, but ye have desired in this, as far as you are concerned, the day of darkness and not of light, for when he cometh, he shall be as a consuming fire, and as fullers' soap. The Lord's special presence in his Church always involves a season of purification. A Church may go on with dead members for twenty years, but when the Lord comes, as soon as the wind sweeps through the forest, the dead branches crack and fall from the tree. A visitation from God to this Church will try you: it is all a blessing, but partly a trial. I believe that in every society and every Church where the presence of God comes, instead of the dead calm which they formerly enjoyed, there usually comes some outbreak, on the part of the flesh, against the powers of the Spirit; and they are discovered to be hypocrites, who otherwise might have gone on the whole of their lives with their vain profession—boasting in what they did not possess. Well, we must prepare for this ordeal. If God be in Zion, let us not provoke him to anger with our idolatry, nor with our strange vanities, but let us purge and humble ourselves before God.

THURMAN'S ASTRONOMY.

The following extracts from a recent article in the *Crisis*, from Elder H. L. Hastings, are so just and to the point, that we present them to our readers:

We have for some time past been taught that Mr. Thurman, "by the truth-testing powers of astronomy," had demolished Ptolemy's Canon, upset all previous systems of reckoning, and demonstrated that the Lord would delay his coming for several years certainly, and would finally come in A. D. 1868. This claim as to his astronomical verification of his chronological calculations, has been put forth with great confidence and positiveness. His system has been declared correct, his arrangement all plain, his light clear, and as to his book, it has been said that every person who had a Bible should possess one—all of which no doubt has been pleasing to the author and publisher of "The Sealed Book of Daniel Opened."

When the Bible class at Lowell Street Chapel was arranged, after the close of Thurman's and Stevenson's discussion in Boston, Prof. Hudson requested of an influential elder and editor, and one who is most fully acquainted with Mr. Thurman, the privilege of meeting Mr. Thurman at the class, and of occupying thirty or forty-five minutes in examining him on the subject of his astronomy. This he was not permitted to do but was offered instead the privilege of a private interview. This Prof. Hudson declined, as he wished what he might say to come before the people interested in the matter. In the course of the conversation, the elder referred to said to Prof. Hudson, in my hearing, in words substantially as follows: "You may not be aware that Mr. Thurman's positions have been submitted to persons who know more about astronomy than you and I both, and that Mr. THURMAN IS SUSTAINED."

If fifty dollars have been paid to a man who has computed eclipses for forty years, that he might verify Mr. Thurman's astronomical calculations, and thereby establish his chronology, I want his report published in the *Crisis*. If he sustains Mr. Thurman, I want to know it. Thurman's chronology is interlinked with his astronomy. They cannot be separated. If by the truth-testing

powers of astronomy, Ptolemy's Canon is overthrown, let us have the same tests applied to "The Sealed Book of Daniel Opened," by Wm. C. Thurman.

I know that we are now told that the chronology can be settled without astronomy, by the Bible, if we will only admit that Christ was born about the year B. C. 5. But there is the rub—the Bible says no such thing, and it has to be proved by history, astronomy, interpretation, etc., and chronologists, many of them, deny that he was born B. C. 5, and disagree as to the date of his birth. In such an argument as this, we cannot for a moment allow any such begging of the question. If it is true, PROVE IT; and if you cannot, do not ask me to believe it.

In view of all these facts, and also of the importance of this subject, I would like to be informed by those who know, as to several matters, such as these:

1. What proof have we that Wm. Thurman is a competent astronomer? What books has he studied? What observations has he made? What acquaintance has he with logarithms and those higher forms of mathematical computation commonly used in prosecuting astronomical inquiries?

2. By what authority has he altered Ferguson's astronomical tables, which he has used in making his calculations, and whether those tables were correct enough either before or since his alterations, to accurately compute eclipses, occurring at such remote periods, that an error of a minute in a century would overturn the whole arrangement?

3. Whether Ferguson's little tables, (of which I believe I have a copy), made more than a century ago, in the days of pod augurs and wooden plows, are not entirely superseded by other tables more accurate, more reliable, and more than an hundred times larger than those of Ferguson? And whether any competent astronomer would, for a moment, think of using those tables, made long before a large portion of our own solar system was ever discovered, to guide him through the vast and intricate researches needed to estimate eclipses occurring so many hundred years ago?

4. Whether astronomical tables of twenty-five or thirty pages, which can be published in the columns of a weekly newspaper, and understood by studious boys in the common schools, would answer for data upon which to fix a matter of so much importance as that day which God hath appointed, in which he will judge the world in righteousness by Jesus Christ our Lord?

5. Whether all the eclipses mentioned by Mr. Thurman can be found by other astronomers, using these newer and an hundred times larger tables, made by men whose lives have been given to this science; or whether it requires Ferguson's old tables, with Thurman's alterations, to find the eclipses mentioned in history, and then they prove to be at a distance of size months from the time when the historian quoted says the eclipse occurred? Or in other words, whether it is necessary to use old tables altered, and then to alter the history by six months to make the altered tables and altered history agree, and thus produce a "beautiful harmony," unsealing the book of Daniel, overturning Ptolemy's Canon, and establishing the new theory of prophetic interpretation "by the truth-testing powers of astronomy."

I have no theory to serve in this matter. I care not a copper for Ptolemy's Canon, or Thurman's Chronology, further than they may present the truth. I have long had copies of Ptolemy's Tables of dates of kings' reign among my chronological books. I believe there are differences in the copies that have come down to us, and whether Mr. Thurman's copy, clipped from an old *Advent Herald*, is correct, I presume, neither he or I can tell just at present. Ptolemy's Canon itself—his *Almagest*, I never saw till the other day, when Prof. Hudson brought it to my office, and I lost no time in giving Mr. Thurman his first look at the famous book he had been so long debating about. Unfortunately he could not read a line of it, as it is in the blindest kind of Greek, you ever need to see in print.

I listened with interest to the discussion between Messrs. Thurman and Stevenson. But upon some of the vital points which Mr. Stevenson introduced, concerning the evidence of ancient monuments, public records upon enduring marbles, and old inscriptions still existing; Mr. Thurman was entirely uninformed, and hence could not discuss those matters at all, as he knew nothing about them. Mr. Thurman's Theory of the Jubilees is thought to be vital to his system. But so long as the plain record says: "Ye shall hallow the FIFTIETH YEAR . . . a jubilee shall that FIFTIETH year be unto you." (Lev. 25.) I am unable to see how he can make two cycles, or jubilee periods, cover only NINETY-EIGHT YEARS, or only FORTY-NINE YEARS, to each jubilee period. Upon other points too numerous to note, the arguments were not entirely satisfactory, and I am unable to acknowledge myself a convert to the opinions of either of these brethren upon the great question.

GENTLENESS OF GOD.

What then, first of all, do we mean by gentleness? To call it sweetness of temper, kindness, patience, flexibility, indecisiveness, does not really distinguish it. We shall come best at the true idea, if we ask what it means when applied to a course of treatment? When you speak, for example, of dealing gently with an enemy, you mean that, instead of trying to force a point straight through with him, you will give him time, and ply him indirectly with such measures and modes of forbearance as will put him on different thoughts, and finally turn him to a better mind. Here, then, is the true conception of God's gentleness. It is consenting to the use of indirection, as a way of gaining his adversaries. It means that he does not set himself as a ruler, to drive his purpose straight through, but that consciously wise and right, abiding in his purposes with majestic confidence, and expecting to reign with a finally established supremacy, he is only too great to fly at his adversary, and force him to the wall, if he

does not instantly surrender; that, instead of coming down upon him thus, in a manner of direct onset, to carry his immediate submission by storm, he lays gentle siege to him, waiting for his willing assent and choice. He allows dissent for the present, defers to prejudice, watches for the cooling of passion, gives room and space for the weaknesses of our unreasonable and perverse habit to play themselves out, and so by leading us round through long courses of kind, but faithful exercise, he counts on bringing us out into the ways of obedience and duty freely chosen. Force and crude absolutism are thus put by the irritations of a jealous littleness have no place; and the great God and Father, intent on making his children great, follows them and plies them with the gracious indirections of a faithful and patient love.

It is scarcely necessary to add that there are many kinds of indirection, which are as wide as possible of any character of gentleness. All policy in the bad sense of the term is indirection. A simply wise expedient has often this character. But the indirections of God are those of a ruler perfectly secure and sovereign, and their object is, not to turn a point of interest for himself, but simply to advance and make glad the unworthy and disobedient subjects of his goodness.—*Bushnell.*

THE KIND OF MINISTERS NEEDED.

Ministers are called for who have wholly consecrated themselves to their work. The demand is for men who, in full view of the difficulties which will beset their way, have undertaken the work with all its privations and responsibilities—men whose love to God and to their race shall overtop all discouragements, and bear them right on through manifold trials to the accomplishment of their mission.

Such consecration would be needed, were it to secure no other result than to keep one in the ministry. Never were there stronger inducements than now, not only to deter young men from the clerical profession, but also to entice them away after they have entered it. Almost every secular department of labor invites with large rewards. Competence and ease await the industrious and frugal, and one who should bring to temporal pursuits the talents and application which would make him an acceptable minister, would rarely fail to obtain ample emoluments. But the ministry has, at best, few of these worldly attractions. He who enters it, almost surely enters poverty and privations. He must bid farewell to the hope of wealth and leisure, and welcome poverty and toil, while life shall last. He must be content to remain poor, while those for whose spiritual good he labors, are becoming rich. He must "not be weary in well doing," though he sees numbers of his people reposing on their gains.

And these privations—the common heritage of ministers—are now multiplying. While the most of the churches supplied with faithful men give to them a scanty subsistence, the vast majority of the churches now needing pastors, and of those that are to need them in the future just before us, will be able to furnish them only with the bare means of living. Though the fields white with the harvest, in the West and the opening South, imploringly call for laborers, those who enter them must expect hard work and poor pay. Whoever, then, entering the ministry, does not "count the cost," and, in full view of all its sacrifices and privations, fully consecrate himself to the work, feeling that necessity is laid upon him to preach the gospel, will, when these trials come, be very apt to lose heart, waver in purpose, and seek relief by abandoning the ministry for a more attractive and remunerative secular employment.

And such consecration of self is needed, not merely to keep one in the ministry, but also to make him happy in it. No one can be happy in any occupation into which he does not put his whole heart. It will become irksome to him, and his indifference will grow into dislike as his difficulties increase, until he will heartily wish himself out of it. Real difficulties will become magnified, imaginary ones will spring into being, and he will fret and worry over them.

Thus will it be with one who enters the sacred calling with a heart not wholly given to the work. His trials, as they come thick upon him, will rather sour than sweeten his temper, and these hardships will appear to multiply exceedingly, until his lot seems hard indeed. He is constantly contrasting his sad condition with what it might have been, had he only engaged in some other business, and this state of mind makes him miserable. Let now this man have given his whole heart to his work, and its very trials and crosses, as they thicken, only make him love and enjoy it the more. The greater sacrifices he makes, the happier he becomes. A world of noble enjoyment opens before him. He rejoices with exceeding joy that he is counted worthy to be put in trust with the ministry of the word, and thus to have fellowship with the sufferings of Christ, and nothing but disability will draw him away from his delightful employment.

This hearty devotion of all one's powers to the ministry is also no less necessary to make one successful in it than happy. In any secular vocation, it is the man who throws himself into it with whole-hearted earnestness that succeeds. Before his energy and enthusiasm obstacles disappear, difficulties vanish, and the rugged path to success becomes smooth. It is wonderful how the very act of giving one's self to any calling, clarifies the mind so that it sees more clearly the relations of things, and the means by which it is to attain its end. It sees everything pertaining to its vocation from a central position, and light from every part floods it. And this law of success holds as well in the ministry as in temporal employments. The assistance of the Divine Spirit is not given to do away with the necessity of human endeavor. No man in the sacred office ever yet achieved great results who did not apply himself to his work with an energy that fed on toil, and rejoiced in labors abundant. Such consecration of all one's powers to the ministry of the word has ever been

honored and blessed of heaven. It puts one into a position in which his mind is more clearly illuminated by the truths of the inspired word, will better understand these deep things of God, and see their wonderful adaptation to human needs. He will "meditate upon these things, giving himself wholly to them," and will come forth to the people a workman that needeth not to be ashamed; and though his preaching may not be adorned with the graces of oratory, it will be "in demonstration of the Spirit and of power."

Now much as the churches and the world need ministers, they want only those who have such a heart for the work as will make them not only stay in the ministry, but also happy and successful in it. The demand is for men who are willing to go wherever the Master calls, and to make whatever sacrifices, and endure whatever trials he may appoint. These are the men whom the multitude of destitute churches and places need, and the "Lord of the harvest" will approve.—*Independent.*

A GREAT PRAYER-MEETING.

Glory be to God, everything bespeaks a coming Pentecost! There was nothing but obdurate fallow ground, and the Great Husbandman, wonderful in counsel and excellent in working has seen the need of these years of breaking up. Blessed be his name, He is a slow and sure worker! Wisely and lovingly He rebukes our silly haste—"Thou visitest the earth, and wastest it: Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn, when Thou hast so provided for it; Thou wastest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou makest it soft showery; Thou bleasest the springing thereof." Yes, the Church's fallow ground is broken up, and the spirit of grace and of supplication is given. There is weeping between the porch and the altar.

The meeting of evangelists reported a fortnight since was strikingly expressive of what we say; and on Monday evening (6th) we attended a meeting of thousands for solemn prayer. The Metropolitan Tabernacle has seldom been so densely filled as on that night, whilst a multitude remained without. It was truly a wonderful meeting. The real confession of the Church's sin, not the usual formality, but the utterance of wounded and burdened hearts; the reiterated cry for revival, for Pentecostal blessing, for the salvation of sinners, for the unreserved surrender and consecration of the Lord's people. And shall these workings of the Divine Spirit fail of their object? Verily, no! His goings forth are prepared as the morning. Did ever the rising dawn go back to night, and disappoint us of the perfect day? No, the tithes of the heart are being brought into the Lord's storehouse, and the windows of heaven shall be opened. Blessed be his name! He has broken down that He may lift up. He has emptied that He might fill. "Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, behold I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen."

This meeting was preceded and followed by others. Monday, Tuesday, Wednesday were set apart as days of special prayer. On each day there were meetings in the Lecture-hall at seven o'clock; these were well attended. On Tuesday evening all members of the congregation concerned about eternal things were invited to meet the elders of the church. From two to three hundred were present. On Wednesday evening from fifty to sixty members of the church threw open their houses for meetings for prayer. We rejoice in these tokens for good; it matters little to us where they appear, whether in tabernacle, church, or chapel; our only care is that the blessing come. The Lord hasten it!—*The Revival.*

"AUNT SALLY'S" FAITH.

"Aunt Sally" was a devout, working, trustful Christian. Her husband was a cripple, almost helpless, an unbeliever, and to some extent an opposer of religion. They lived alone. The severity of a northern winter was upon them, and in spite of her best exertions their stock of fuel was scarcely a day's supply.

"What can be done?" was the anxious inquiry of the unbelieving husband as they were rising from their bed. "The Lord will provide," was "Aunt Sally's" cheerful reply. "I know you always say so, and so it has always proved," was the answer of her unbelieving companion; "but I see no way in which we can be provided for now." "Nor do I," said "Aunt Sally." "But help will come. God will not desert us."

That winter's morning had not passed when their son, who had been a soldier in the Mexican war, entered the door. It had been long since they had heard from him, and they feared he was not alive. The sun went down upon an abundant supply of fuel, cut in the forest by the strong arms of the soldier-boy, and drawn to the door by means of his procuring. The unbelieving husband and father declared he would never be distrustful again.

"Aunt Sally" has long since gone to her rest. But she lived to witness the Christian faith and hope and the peaceful death of her companion, whom she had nursed with devoted care, and for whom, amid many discouragements, she had long and earnestly prayed. She worked, and prayed, and trusted. When we, like her, work and pray, it is our privilege to trust.—*Am. Mess.*

LEARNED BIBLE READERS.—The learned LeClerc tells us, that while he was compiling his Harmony, he was so struck with admiration of the excellent discourses of Jesus, and so inflamed with the love of his most holy doctrine, that he had then but just begun to be acquainted with what he scarcely ever laid out of his hands from infancy. During the time that Dr. Kennicott was employed on his Polyglot Bible, it was the constant office of his wife, in their daily airings, to read to him those portions to which his im-

mediate attention was called. When preparing for their ride, the day after this great work was completed, upon her asking him what book she should take? "O," said he, "let us begin the Bible."

The Advent Herald.

TUESDAY, MARCH 14, 1865.

JOSIAH LITCH, EDITOR.

THE GREAT NEED OF THE TIMES.

There is a manifest conviction pervading the Christian world, that the foretold apostasy from the faith, which should come in the last days, is upon us. Books, pamphlets and periodicals without number, fill the world, in which the Christian faith is directly or indirectly assailed. Men occupying the highest positions in the church, and in Christian literary institutions, have lent themselves to this unholy work. Thousands of works have been published in reply to these skeptical productions; but all in vain. A heart at enmity with God will pay for, and read with avidity the bane, but not the antidote. In nothing is human depravity more strikingly manifest than in this, that it will drink in error, but rebels against the reception of gospel truth. Reasoning will do but little for such a soul. No matter how profound may be the argument; if it falls on a depraved heart, its effect is lost.

It is the plain and faithful preaching of the word as it is given us in the Bible, under the power of the Holy Spirit, which will effect the most in arresting infidelity. The gospel possesses a power in itself, when preached in demonstration of the Spirit. "It is the power of God unto salvation to every one that believeth." The great want of the times is, "Men full of faith and of the Holy Spirit," to take this gospel and go in the Master's name and declare it. Who is the most successful champion of the Christian cause? The profound reasoner on abstract questions, or the devoted, praying Christian, who David like, goes forth with his sling and stone in the name of Israel's God, to meet the giant of Gath?

William Miller, with his simple enunciation of the truths of the Bible, with a heart overflowing with love and good will to men, was instrumental in bringing multitudes of infidels to repentance and acknowledging of the truth, that all the logic in the world could not have reached. A minister was in our office a few days since, and spoke of a revival in which he has been engaged, in which under one sermon, three Universalists were converted to God. How was it accomplished? Simply by preaching the preaching Christ bid him, "Ye must be born again."

Let the Church and ministry give themselves to prayer and consecration to God, and it will do more to stop the progress of infidelity in all its forms than all the refutations ever written.

The sinner awakened to see his lost condition, his sins staring him in the face, will be effectually cured of his infidelity. He will be glad to find such a Saviour as Jesus of Nazareth, the only name under heaven whereby we can be saved.

Christians often meet with temptations and doubts in reference to Jesus Christ and the Bible. How shall they find deliverance?

A Christian lady of our acquaintance relates an incident which is also to the point. In a state of great bodily weakness, she had an impression that some great temptation was coming upon her. An old Christian came in on business, in great haste, and as he was about to retire, she said, "Stop a moment, I want to ask you a question." "I can't," he replied. But she continued, "What do you do when you are tempted?" He replied, "If you are tempted, do not stop to reason with the devil, for if you do, he will triumph. But just say, 'Jesus died for me.' If he persists, keep repeating it, and he will flee from you."

Not long after, the thought flashed into her mind, "What, after all, if Jesus Christ is not God?" It seemed for the moment that it would overwhelm her. But she recollected the advice and replied, "Jesus died for me." And as often as the thought came back, she repeated it, till the tempter fled, and the question was forever at rest in her mind. Nothing like an experience of the truth of the gospel and the power of Jesus Christ to settle all doubts. "God is light, and in him is no darkness at all. If we walk in the light as he is in the light, we have fellowship one with another, and the blood of his Son, Jesus Christ, cleanseth us from all sin."

We are approaching the hour of temptation which is to "come upon all the world to try them that dwell upon the earth," and we need to be closely united to Christ the true vine.

Prayer, constant, earnest, faithful, is the means ordained of God to secure such union and to qualify us for usefulness and steadfastness.

JAMES M. JENNINGS.

A letter from Bro. Jennings informs us that in the midst of his labors in C. E., as related in our last, he was called home by the severe illness of his wife, of congestion of the lungs. She is very low at last accounts. He says: "I got home Feb. 24th, and found my little family in a distressed condition. My wife had been dangerously sick for a fortnight. The neighbors have not expected her to live from day to day."

"Please say to the brethren, where I have been laboring, or any others, that they help they can give me at this time will

and elevating production, and one that we can most heartily recommend for circulation. Price 5 cents single copy by mail, or 3 cents at the office. 3 copies by mail for 10 cents. 100 copies by mail for \$2.20.

We invite attention to Dr. O. Phelps Brown's advertisement. Some months ago we declined this advertisement till we knew more of the efficacy of his medicines. Since then we have seen the wonderful power of his ACACIA BALSAM OVER CONSUMPTION, and are satisfied that it is one of the best medicines in use for that disease.

CARPETS.—Those in want of carpets will do well to read Pray & Co.'s advertisement.

News of the Week.

WAR NEWS.

Washington, March 10. A transport from Wilmington, March 7, arrived here to-night, bringing a note from an officer at General Terry's headquarters, stating that scouts, refugees and deserters, who had arrived freely during the past two days, all concur in saying that General Sherman's advance was fully within the borders of North Carolina, and had thus far met with no serious opposition. The rebels had all fallen back towards Goldsboro'.

Kinston, North Carolina, had been evacuated.

Great alarm prevailed throughout the eastern part of North Carolina, and rebel deserters, including officers, were hourly coming in.

The above information may be implicitly relied upon.

New York, March 10. By the arrival of the steamer Dudley Buck, from Newbern, March 6, we learn that up to Saturday night, the 4th inst., warm showers had been falling for a week, which made the roads bad. The weather cleared up on Saturday night, and when the Dudley Buck left, there was a promise of good weather. The roads being sandy they will be hard and good in a few days. The enemy had felled great numbers of trees across the roads and paths leading from Newbern to Kinston, which were being removed by a force advancing from Newbern, which was within a short distance of Kinston, when the Dudley Buck left.

Refugees who had arrived in Newbern, all stated that Fayetteville, N. C., was in our possession last week, and Sherman was within forty miles of Raleigh; that the rebel soldiers were deserting by companies, and, in some instances, by regiments; that most of them were retiring to their homes; that the people pay but little heed to the proclamation of Gov. Vance, calling them to arms; that in most places in North Carolina, the people go forth to meet Sherman with words of welcome, and are not particular about placing their stock and supplies out of his reach. Many of the inhabitants of Western North Carolina were on their way to meet their relatives and friends in Sherman's army from the Western States, with their wagons well-stored with provisions, native wines and such other comforts as Sherman's Union visitors will relish.

From the tone of the Raleigh press, with the exception of the Confederate, it would seem as though no one would have the hardihood to entertain a hope for the success of the Confederacy. The Progress says Sherman will soon be in possession of Raleigh, and will go wherever he desires.

Quite a panic has prevailed among the negroes of North Carolina, since the announcement that they are to be conscripted to fight in the rebel army. The rebels are now gathering them up for this purpose. A strong combination exists among the conservative slaveholders to resist this measure, some of whom are arming their slaves in order that they may be able to defy the rebel authorities, and thus detain their servants, who exhibit a readiness to fight for their masters, and their homes rather than for the rebels. The Progress says great numbers of negroes are flocking to Sherman's army, with the assistance of their master's, with the promise that they will return and work for wages as soon as it will be safe for them to do so. This gives the negro question an interesting aspect. It will not delay Sherman's movements, however.

Washington, March 12. The Richmond Dispatch of Friday contains the following: "A dispatch from General Lee, gives the particulars of a battle near Kinston, N. C., between Gen. Bragg, of the rebel army, and the Union forces which moved from Newbern to meet Sherman in the direction of Goldsboro'.

HEADQUARTERS, &c., March 9, To Hon. J. C. Breckinridge, Sec. of War: Gen. Bragg reports that he attacked the enemy yesterday four miles in front of Kinston, and drove him from his position. He disputed the ground obstinately and took up a new line three miles from his first. We captured three pieces of artillery and fifteen hundred prisoners. The number of the enemy's dead and wounded left on the field was large; ours comparatively small. The troops behaved most handsomely, and Major Gen. Shillhouse exhibited his usual zeal and energy. (Signed) R. E. LEE.

Philadelphia, March 11. The Bulletin's Washington dispatch says a letter dated Wilmington, March 16th, was received here to-day, in which it is stated, in positive terms, that a scout from Sherman's army had reached General Terry's headquarters, who left our forces in occupation of Cheraw, S. C., the terminus of the Cheraw and Darlington Railroad, and but a very few miles from North Carolina. Nothing but cavalry skirmishes had taken place.

The army rested for some days, and found very fair subsistence along the route. The advance into North Carolina was a certainty. The scout started March 1st for Newbern, but learning of the occupation of Wilmington he reached that place much sooner. The source of this intelligence is perfectly correct.

Nine steamers arrived at Annapolis, Md., on the 10th, bringing 30,000 evacuated Union prisoners.

Ninety-five tons of manufactured tobacco

was seized at Fredericksburg, Va., on the 6th of March, sent there from Richmond to be smuggled through our lines. The expedition also captured about 400 rebel prisoners.

Ex. Senator John P. Hale, of N. H., has been appointed by the President and confirmed by the Senate as Minister to Spain.

THE INAUGURAL ADDRESS.

The following is the closing of Mr. Lincoln's inaugural address on the 4th inst. His address was the shortest ever delivered on such an occasion, but was altogether sufficient to express what he had to say:

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said that the judgments of the Lord are true and righteous altogether.

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and orphans; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

A PROCLAMATION

Has been issued by President Lincoln promising full pardon to all deserters from the U. S. army who shall return to their regiments on or before the 10th day of May. "All who do not thus return are to be disfranchised as American citizens, and be forever incapable of holding office or enjoying the rights of citizenship.

FOREIGN ITEMS.

Letters from Turin tell of most deplorable scenes at the last salutation of the Turinois to the king before his departure for Florence. Indeed his journey was rather a flight than a royal progress. At a ball given at the palace crowds of the populace assembled and testified their displeasure at the abandonment of their city by throwing missiles (dead animals and other disgusting substances) into the carriages of the guests as they approached the vestibule. Several ladies were struck by stones, and many had their dresses destroyed by eggs filled with ink or corrosive substances. Fortunately this demonstration was a purely local one, and has in it nothing menacing to the future peace of Italy.

A ball for which invitations had been issued by the French ambassador was countermanded, and all the government officials and foreign ambassadors packed up with the rapidity of a camp attacked by a hostile army and moved off to Florence. As an indication that the abode at the latter place is destined to be temporary—only a stage towards Rome—a large number of wooden houses are being made in France and sent there to give shelter to the increased population.

The young King of Greece, if his English education has not been neglected, has frequent occasion to quote Spenser: "Unhappy lies the head that wears a crown." The poor lad at the latest news was very miserable, and his people very much dissatisfied, so that there is all probability that there will be a royal residence "To Let" at Athens within a very short period.

A rich Englishman has entered into negotiations for the purchase of three fourths of the island of Capri, in order to present it to Garibaldi, who already owns the remaining fourth. The entire island is valued at \$16,000.

A dispatch from Messina announces that an eruption of Mount Etna took place during the night of January 31, after several shocks of earthquake. The lava was flowing rapidly, and several villages were in danger.

THE BISHOPS AND THE ENCYCLICAL.

Le Constitutionnel of this morning explains what is meant by the "appel comme d'abus," which has been issued against the archbishops and other clergy of France who have defied the civil authority by reading the "encyclique" to their congregations. It is simply this: A decree which on no account signifies that the empire sets itself above the Church, but a mere protest against the Church setting itself higher than the empire. As this is the utmost limit to which the empire can go without resorting to the pain of banishment, the clergy, to use a very irreverent expression, laugh in their sleeves at this harmless thunderbolt. Monseigneur Chigi, the Nuncio of the Pope, has, however, laid himself liable to a more serious condemnation. His Highness wrote letters of felicitation to several of the bishops upon their zeal, and to aggravate the offence allowed these letters to be published. The greatest dissatisfaction exists in the imperial court at this step, which will probably lead to the dismissal of the Papal ambassador from his post. In this case it appears that if Mgr. Chigi had been accredited as legate, he would have had full power to aid and abet the bishops in their rebellious attitude—a legate representing the Pope in person, while a nuncio is merely an ambassador sent by the Papal government. As a weapon against M. Guizot in the approaching election for the Presidential Council, it is asserted that M. G. has expressed his satisfaction at the step taken by the Nuncio. It is also whispered that M. G. has united himself as an Orleansist with the party opposed to the empire. This is mere newspaper rumor, but indicates a certain fermentation against the government in more quarters than one.

The Catholics are all crying out "persecution," and are being pelted with facts and statistics to drive them from their ground. A late letter from Toulouse states that there are at present in the city of Toulouse sixty-four convents, while in 1790 there were but thirty-seven. The Catholic journals are permitted a license of reply to the semi-official

trades of the Constitutionnel which would be sharply checked if emanating from liberal sources—which exceptional favor is duly made use of.

The late storms and bad weather have retarded the news from America. Up to 12 o'clock to-day nothing had been heard from the Cunard steamer, due since Saturday. In the meantime our affairs are being discussed *ad hoc* of the notice accorded them in England. The extraordinary modification in the sentiment of the London Times is duly noted by our friends here. The secession organs of Paris keep very quiet.—Paris Cor. of Methodist.

Correspondence.

Dear Bro. Litch.—As the time for which my paper is paid, has about expired, I thought I would send a few lines with the payment for another year. The Herald, like a faithful friend, has visited me every week for the past year, and laden as it is with rich, precious truths, it has comforted, strengthened, and cheered me in my affliction. I prize it next to the "Word of Life," and therefore it is almost indispensable. I have been very, very near the eternal world, have been almost home; almost saw my Saviour's lovely face, yet, Bro. Litch, I am still in this vale of tears! Many, many times I question myself; for what am I spared? and invariably conclude God has something for poor "insignificant I" to do in his vineyard. O that I may have grace to perform the duties that devolve upon me with an eye single to his glory. That I may come forth from this furnace of affliction as gold tried in the fire. O, I desire that at all times in every trying hour of life, to say and feel from centre to circumference of my heart, "Thy will, O God be done!" And if I know my own heart, I desire just such affliction, just such trials as is needful to refine this rebellious heart, until every feature of my character shall reflect Christ, our beloved, precious Saviour! the illustrious sufferer of Calvary! He has not tempted me above that I am able to bear, but with the temptation has provided a way of escape. And in reviewing the past, the many searching, trying hours, I can but exclaim, sweet affliction; thus to bring my Saviour near! It is so inexpressibly sweet to hear Christ sustain the sinking head, to feel his everlasting arms about us, and hear his voice in tones of love divine, saying, "I am with thee;" to have him our everlasting all in all, soothe the aching brow, comfort, bind up the broken heart; to have the blissful life-giving smiles of that lovely countenance beaming upon us. O Brother, my heart is full, is unutterable; I cannot express the grace which Jesus gives. O, the depth of his love, the unsearchable riches of his grace! Since my sickness, I have had such hungerings and thirstings, and longings after righteousness. It is insatiable! I shall be satisfied only when I awake with his likeness, and behold his face in righteousness!

East Pembroke, Mass., March 5, 1865.

RAILROADS IN THE EAST.

Nothing seems more incongruous with the indolent luxury of Oriental life, than the modern railroad system. Yet this great invention is finding its way all over the far East. In Hindostan, English capital and industry have built thousands of miles of railway, and Siam and China will soon be, if rumor be believed, invaded by squads of engineers and surveyors. The Turkish government has just decided on granting a concession for a railway from Jaffa to Jerusalem, and a religious enthusiast of Germany—one Dr. Zimfrel—means to build the road. He expects to raise the necessary funds—about two millions five hundred thousand dollars, at gold (par standard) by an appeal to the religious sentiment of Jews and Christians throughout Europe.

This railroad, though to be only forty miles long, will vastly facilitate travel to Jerusalem, render the tourist or pilgrim's journey thither as easy and prosaic as a trip from New York to New Haven. An English writer on the subject suggests that "another lustrum may witness branches of the line to Jericho on the one side, and to Bethlehem and the Dead Sea on the other—with tunnels through the Mount of Olives and the hills of Ezer-geddon." This seems almost profane; but a railroad already conveys pilgrims to Loretto, the sacred shrine in Italy, where stands the house of the Virgin Mary, transported, according to the old legend, from Palestine to its present locality. A railroad to Pompeii hardly harmonizes with the reflections which a visit to that marvellous disinterred city suggests; yet every tourist to Naples finds the new mode of conveyance highly agreeable. Indeed, by the year 1900, we shall probably be able to reach by steam every frequented place of resort, sacred or secular, devoted to religion or fashion.

A VOICE FROM CHINA.

At the Fulton Street daily prayer meeting, New York, a missionary from China led the services on the last day of 1864. He said he had a special request to make. "It is that you will pray for me and for the little missionary band that are to sail in two or three days. Pray for the missionary work in China. There are Christian hearts in China that sympathize with this meeting; there are Christians in China who maintain a daily prayer meeting. The Fulton Street meeting is not the first. Long before this was established, the Chinese converts at Amoy and every out-station maintained a daily prayer-meeting. We have often told them of what God is doing among you, and they are encouraged. I translated into the language of China the story of Scovell Haines McCollum, and there I read it to the little children of China. Much that you do here moves thousands of Christian hearts on the other side of the globe. The live coals which are kindled on altars here, set on fire the coals on altars thousands of miles away. When men and women are converted in China, they pray as you pray, feel as you feel, and rejoice in God as you rejoice. The very same experience of grace they testify to as you testify to here. They speak the very same language of Canaan as you speak, and it awakens just such emotions as you feel here. It is a blessed thing to pray. It is a blessed thing to trust in God with all our hearts, as hearing and answering prayer. We shall remember you when we get back to China; and wish that you would remember us. I have been in here many times, almost always as a listener, to get my own soul refreshed, rarely taking any public part in the meeting. I have never come in vain."

THOMAS HOLLEN.
Pine Street, Pa., March 3, 1865.

Dear Bro. Litch.—I have been engaged in meetings most of the time since Dec. 10th. Have held meetings at Hick's Run, Cooper's, Bushe's, and Washington Furnace. At Hick's Run Bro. Hollen was with us a few days. The cause there is low, and but little was effected. A few love Jesus and his appearing, whom we trust will hold fast the beginning of their confidence unto the end. At Cooper's Brn. Swartz and Meyer were with us and assisted in the meetings. The brethren and friends to a great extent were overcharged with logs and timber—the meetings lacked in interest, and closed without any visible results. Christ and religion should be given the first place in our time, engage our best energies, and ever be first in our thoughts and our affections.

At Bushe's there was some interest—several cases of conversion, which greatly cheered the hearts of the little church which have been holding fast during years of conflict and trials severe. At this place Bro. Samuel Shearer rendered efficient service in singing, prayer, and the ministry of the Word. We think, and we are not alone in the conviction that Bro. S. ought to be devoted to the work of the ministry. A large family dependent upon him for support is doubtless the main obstacle that hinders. Cannot some way be devised to bring him out into the field?

In January the brethren at Washington Furnace held prayer-meetings each evening for two weeks. At these meetings some thirty professed to be converted or reclaimed. Many of these were young—Sabbath school scholars, children twelve years old, and upward. What encouragement to labor for the young—to organize and maintain Sabbath schools in every place to which we have access. On Feb. 18th we resumed the meetings which continued over three Sabbaths. Several others were reclaimed and converted: a number of heads of families. Thirteen united with the little class there. No one was baptized. Where the education has been that sprinkling was the proper mode of baptism; and that administered to them in a state of infancy we may not expect a sudden change in both faith and practice. We must re-educate them. We look for the teachings of the New Testament on this Subject to overcome former views and lead some, ere long, to be buried with Christ by baptism.

Though our meetings have not resulted to that amount of good we ardently desired yet we feel grateful to God for the measure of success He has bestowed upon our humble efforts. That no more has been done we would not lay blame upon others but rather lament our own short-comings and unfaithfulness, and relying upon the grace of God to do better in time to come.

We are encouraged to toil on in hope of Saving some and being approved of the Master when he shall come to the Salvation of his people. Yours in hope of eternal life.

M. L. JACKSON.

Dear Bro. Litch.—I thank God that we have the promise of soon being delivered from these scenes of mourning, misery and woe, where we can bask in the sunbeams of God's eternal love; then let us ever be found true to our post, that when the bridegroom cometh, we may not be found wanting. To this point is all my earthly ambition. Yours in the gospel faith. ELISHA A. TOWN.

Stone, Va.

A brother writing from South Manchester, Ct., says: "We have a revival in the neighborhood where I live, where the Methodist and Congregationalist unite in praising the Lord, and great good has been done in the salvation of souls."

THE DOG MESSENGER.

A gentleman walking along missed his handkerchief. His faithful dog Major was with him. "Major!" said his master, Major was at that moment on the opposite side of the street, exchanging the news of the day with a young spaniel; but the moment he heard his master's voice call out "Major!" he left everything and ran immediately to see what his master wanted of him.

"Major," said his master, "I have lost my handkerchief." Major paid great attention while his master put his hand into his left pocket, and showed him it was not there. He took off his hat. "It is not there," said he, shaking his head. "Now run, Major, and find it."

The dog did not wait to be told a second time; he set instantly off on the back track down street. With his nose on the ground, he followed his master's steps until he reached a store. In he went, and running up a flight of stairs, scratched at the door of a counting-room where his master had been doing some business. The door was ajar; in went Major's nose; and smelling around, he discovered the lost article behind a chair in the corner of the room.

"Whose dog is this?" asked the clerk. Major did not stop to explain his errand, but gathering up the handkerchief, he bounded home, catching his master before he had time to get into the house.

"Thank you, Major, thank you," said he. "Dear God, faithful doggie," cried the little girl, patting his warm sides; "you do just as well as you know how, and that is a great deal more than some of us do."—Child's Paper.

WHAT A TOAD DID FOR A SOLDIER.—A friend connected with the U. S. Sanitary Commission relates the following incident: "A number of wounded from the battle of Petersburg were lying in a hospital tent, among whom was a negro whose leg had been taken off. He was on a mattress on the ground, and the weather being hot, the dressed stump of his leg was exposed, and a swarm of flies were settling upon it. Presently a large toad hopped into the tent, and taking his station near the edge of the bed, began gobbling up the blue bottles in double quick. The moment one alighted within six inches of the spot he would square himself for the attack, his eye twinkling with excitement, and then, with a flash of his tongue and a smack of his mouth, the unlucky insect would disappear. The boy was asleep when this commenced, but soon awoke, and was at first frightened at the 'ugly toad' so near him, but our friend bade him be quiet, and pointed out the service the creature was rendering him, when the negro and all present voted him a member of the Commission, with many thanks, and his kindred were at once in high favor."

THE ARAB'S PROOF.—A Frenchman who had won a high rank among men of science, yet who denied the God who is the author of all science, was crossing the great Sahara in company with an Arab guide. He noticed with a sneer that, at certain times, his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God.—The Spectator.

CHILDREN IN JAPAN.

During more than half a year's residence in Japan, I have never seen a quarrel among young or old. I have never seen a blow struck; scarcely an angry face. I have seen the children at their sports, flying their kites on the hills, and no amount of intangled strings, or kites lodged in the trees, provoked angry words or impatience. I have seen them intent on their games of Jackstones and marbles, under the shady gateways of the temples, but have seen no approach to a quarrel among them. They are taught implicit obedience to their parents, but I have never seen one of them chastised. Respect and reverence for the aged is universal. A crying child is a rarity seldom heard or seen. We have nothing to teach them in this respect out of our abundant civilization. I speak from what I know of the little folks of Japan, for more than any foreigner, have I been among them. Of all that Japan holds, there is nothing I like half so well as the happy children. I shall always remember their sleek black eyes, and ruddy, brown

faces with pleasure. I have played battle-dore with the little maidens in the streets, and flown kites with as happy a set of boys as one could wish to see. They have been my guide in my rambles, shown me where all the streams and ponds were, where the flowers lay hid in the thicket, where the berries were ripening on the hills; they have brought me shells from the ocean, and blossoms from the field, presenting them with all the modesty and a less bashful grace than a young American would do. We have hunted the fox-holes together, and looked for the green and golden ducks among the hedges. They have laughed at my broken Japanese, and taught me better; and for a happy, good-natured set of children, I will turn out my little Japanese friends against the world. God bless the boys and girls of Nippon!—Letter from Japan.

"NOT TO-NIGHT."

The windows of heaven had been opened, and God was showering blessings upon us. Cries for mercy from awakened sinners mingled with songs of rejoicing from the lips of those who had experienced the joys of pardon and peace. The burden of impenitent souls rested heavily upon the hearts of Christians, and importunate prayer in behalf of such went up to heaven from the public assembly and from many a closet. Scores had been convicted of sin, and it seemed impossible that any one could be so hardened as to resist the power of the Spirit.

Yet there were those who dared to treat the subject as a matter to be decided at their own convenience, though they would freely admit the claims which God has upon his creatures. "Not to-night" was the oft-repeated reply which many made when urged to yield themselves to the Saviour.

Those simple, but mournful words have again and again occurred to my mind, as I have anxiously watched the career of those individuals. A year has rolled into eternity. Many to-day are thanking God for that precious revival, during which they found "peace in believing." But where are they who rejected this offer of mercy, and grieved the Holy Spirit by pleading, "Not to-night?" All of that number are still apparently outside the kingdom, and without any desire to enter in. God is a gracious God. Year after year he suffers the sinner to break his holy laws, and to trample under foot the proffers of salvation; but there are limits to his patience and forbearance. God forbid that from the other world such shall be obliged to look back upon their present life, and be led to exclaim in bitterness of soul, "I sealed my doom when I yielded to the suggestions of Satan, and said to the Holy Spirit, as well as those who besought me to become a Christian, 'No, not to-night.'"—Am. Mess.

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Day after day passed, and still the Arab

never failed, till at last one evening the philosopher, when he rose from his knees, asked him, with a contemptuous smile, "How do you know there is a God?" The guide fixed his burning eye on the scoffer for a moment in wonder, and then said, solemnly, "How do I know there is a God? How did I know that a man, and not a camel, passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and he pointed to the sun, whose last rays were flashing over the lonely desert, "that foot-print is not that of a man."

THE WEAK POINT.

An officer intrusted with the survey of an important fortification, upon the strength of which the safety of thousands depended, pointed to a particular part of the defences, and said:

"This, I consider, is our weak point." The commander's quick eye scanned and comprehended the danger at a glance. Brief and emphatic was his reply:

"Let it be strengthened to-night; and, in the meantime, sir, double the guard!"

It would have been ruin to the fortress and disgrace to the commander, to have known of that weak point without attempting to strengthen it. Military and engineering skill were at once engaged to defend it. It was worth an effort, and the effort succeeded.

There are "weak points" everywhere, and it would be very well if every man on becoming conscious of them, were to strengthen, the works and "double the guard." Many a foe would be repulsed, who, in the absence of such precaution, breaks in and carries all before him.

"Now, Peter," said a kind man, on re-engaging a workman whose intemperance had occasioned his dismissal, "you shall have another opportunity to redeem your character, and provide for your family; but remember your weak point. Keep out of sight of the public-house, shun those bad companions, otherwise you are a ruined man."

But Peter forgot to "double the guard." A good resolution or two is a slender barrier against temptation, and he was soon overcome and carried captive again by his old enemy.

INK STAINS.—In a visit to Marseilles, a little incident came within my observation, which may prove serviceable to many of your large class of readers. In the Hotel des Empereurs, where I was residing, an inkstand was accidentally overturned upon a beautiful table-spread; those present thought that the cloth was ruined. A servant being called in to remove the article from the table, all were surprised when he assured us that no harm was done, and more surprised at witnessing the successful means resorted to for removing the ink stains. The servant sprinkled over the cloth a quantity of pepper and salt, and rubbed them over its surface. The mixture soon absorbed every portion of the ink, and the table-spread was in as good a condition as before the accident. The spread was of woollen fabric. I have never had any occasion for testing this simple mixture when applied to other cloths, but it certainly would not be attended with any bad result.

THE ANCIENT STATUE OF HERCULES.

Gibson, the English sculptor in Rome, says of the newly-discovered ancient bronze statue of Hercules: "It is the most beautiful work of art in Rome. It made me melancholy the whole of the day after I had seen it to think that, after the labor of a life, I had made such slight approaches to the perfection of the master hand which had executed that work." A Roman letter says further of it: "Like a colossal golden image it appears; for now that the incrustations of time have been removed, the gilt surface, which is perfect, flashes on the eye, and indicates, by the expenses which was lavished upon it, in how high appreciation this statue was held even in that age of giants. Grand in its proportions, it is exquisitely delicate in its details: the nails of the foot, the hair, the slight beard or whiskers on the face, are as fine as fancy-work, while the muscles stand out with all the assertion of manly strength." The discoverer of the statue presented it to the Pope, who rewarded him with presents to the value of over \$50,000.

REMARKABLE EXPLOSION.—As a Mr. Jacob Crowe, of Fayette county, Penn., was engaged on Monday last in boring for oil on his farm, the anger struck on a deposit, which began at once to rush upward with irresistible force, flowing over the ground and saturating every thing in the vicinity. A stream of hydrogen gas accompanied the oil, making a loud noise, and filling the atmosphere. Finally, coming in contact with a stove in a shanty, a little distance off, a terrible explosion ensued, but fortunately no one was injured. The flames darted into the air sixty feet high, threatening a general destruction. It soon gave in, however, and the men succeeded in extinguishing it before any damage was done.—Philadelphia Press.

PUBLIC LANDS.—The United States own upwards of 1,000,000,000 of acres of public lands, susceptible of cultivation. They own at least 2,000,000 of acres of gold and silver-bearing lands. The arable lands are worth \$1,200,000,000, the mineral lands are worth at least \$800,000,000; making a total of \$2,000,000,000. These are national assets from which the expenses of the existing war may be partially reimbursed, if Congress shall apply them to that object.

A MOMENTOUS QUESTION.—A recent convert from the most virulent infidelity told me that in his sober moments he had been often affected by the words of one of their female lecturers on her death-bed. Her friends had been urging her to hold on to the last, when the dying woman said: "Yes; I have no objection to hold on, but will you tell me what I am to hold on by?" Ah, there is the fatal want. Infidelity gives nothing to hold on by—no mighty arm to lean on—no gentle hand to grasp—no loving bosom on which rest an aching head—no "mouth most sweet" dropping its honeyed words of comfort, and sweetening the bitterness of

death with the blessedness of a heaven begun. No, no, infidelity has none of these, and offers no substitute for them. It mocks the needy soul by giving it simply nothing! Alas, that men can be found so insanely wicked as actually to prefer the cold and cheerless delusion to all the joyous realities of a heavenly father's love.—Family Treasury.

SOME RULES FOR PRUNING.—Wherever any part of a tree does not grow freely, pruning of such weak growth will induce it to push more freely next year. All scars made by pruning off large branches should be painted or tarred over to keep out the rain. Many fruit trees become hollow, or fall into premature decay, from the rain penetrating through old saw cuts made in pruning. Also, the branches should be cut close to the trunk, so that no dead stumps will be produced on the tree, and the bark will readily grow over. Many persons cut off branches of trees in midsummer, in order that the returning sap may speedily clothe the wound with new bark; but the loss of much foliage in summer injures the tree, and, besides, painting the scar removes all danger of rotting at the wound. Some judgment is required in pruning flowering shrubs, roses, etc., although it is usual to act as if it were one of the most common-place operations. One of the most clumsy hands is commonly sent with the shears, and he goes through the whole place, clipping off everything indiscriminately. Distinction should be made between those flowering shrubs that make a vigorous growth and those which grow weakly; and between those which flower on the old wood of last year and those which flower on the new growth of next season, as the effect of pruning is to force a strong and vigorous growth. Those specimens that already grow too strong to flower well should be only lightly pruned; and in the same individual the weakest shoots should be cut in more severely than the stronger ones. Some things, like the Mock Oranges, Lilacs and others, flower on the wood of last year—to prune these much now, therefore, destroys the flowering; while such as Altheas, which flower on the young wood, cannot be too severely cut in, looking to that operation alone.

WISH OF A GOOD MAN.—"I would rather," said Dr. Sharp, "when I am laid in the grave, that some one in his manhood should stand over me and say, 'There lies one who was a real friend to me, and privately warned me of the danger of the young. No one knew it, but he aided me in the time of need; I owe what I am to him!' Or would rather have some widow, with choking utterance, tell her children, '

Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Acts 20: 35.

S. K. Baldwin,	\$13.00
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Peter Parady,	8.00
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W. W. Jewkins,	
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Joseph Clough,	3.00

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WEEKLY DONATIONS OF 5 CENTS FOR THE HERALD.

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B. Eberly, for Visitor,	2.00
B. Eberly, to send H. to poor,	3.00
L. Robins, for new press,	20.00
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Wm. Woodworth,	5.00
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W. B. Bliss,	2.00
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For Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

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Lucy G. Ford,	1.00
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" " Newburyport,	13.53
Mrs. B. Hall,	2.00
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Col. at Washington Furnace, Pa.,	5.80
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Sarah J. Pearce,	2.00
N. W. White,	1.50
O. Rockwell,	1.50
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one warm,	2.00
W. B. Johnson,	2.00
E. Tucker,	3.00
Mary Nason,	3.00
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M. D. Richardson,	2.00
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D. Carmont, Eng.,	£2
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John Ostrander,	4.00
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John Pettigrew,	10.75
D. Chatterton,	5.00
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ed the Sabbath day, according to the commandment." The Sabbath, on which they rested, is shown to have been the seventh day by the next verse with which the next chapter begins. But the Sabbath which began, when they returned and prepared spices and ointments, could have been none other than their yearly Sabbath; and, which fell in this year on the sixth day; for they could not have returned and prepared spices and ointments, (which they had to purchase,) if it was the seventh day Sabbath; for the commandment required them not to do any work in the seventh day. Again, that it was not the seventh day Sabbath which followed the day of crucifixion, is evident from the testimony of Matthew; for he thus testifies relative to what was done the day after. "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch." ch. 28: 62-66.

Now had the crucifixion been on a Friday, the next day that followed, when they came together unto Pilate, would have been the seventh day Sabbath, and so his resurrection on the first day of the week, would have been after two days only, instead of "after three days." And had the Jews understood it thus, they would have had no occasion to request Pilate to command that the sepulchre be made sure until the third day; for from the commencement of that seventh day to the first day, would be only two days. But had it been on a Thursday, his resurrection would have been "after three days," which would be evidence that he was not a deceiver. The opinion that it was the seventh day Sabbath, which followed the day of crucifixion, derives a little strength from the fact that his resurrection is said to have been "in the end of the Sabbath, as it began to dawn towards the first day of the week," from whence it is inferred that it was the same Sabbath day which followed the crucifixion. But in the Greek Testament the word Sabbath is the only word used to denote what we call a week. So the inference is not well-founded, for the word Sabbath, is not only used to denote the week, and the seventh day likewise, but is also applied to certain days which in successive years fall on every day of the week. Lev. 23: 24, 28, 29. So the inference is not well-founded, because it is against evidence to the contrary. For the evidence shows that he was raised on a Sunday, and "the third day since" he was crucified; which was, therefore, on a Thursday. And this is confirmed by the statement of Christ, that "as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40.

Now as there are but two nights between Friday and Sunday morning, he could not have been crucified Friday. For the phrase, three days and three nights, is a literal word for word rendering of the Greek, and is the reverse of the Greek word, *mich-hemeron*—night-day. Hence if there was but two nights during which he was to have remained dead, his regard for truth would have led him to have said "two, instead of 'three nights'." For to reckon the day on which he died, as a day and night thereafter, which is required by the Friday theory, is contrary to common sense; for on that principle of reckoning, the days and nights of a week can be doubled. And one can as well reckon the day he arose, as a day and night thereafter, as to reckon the day he died, as a day and night after he died. The days, it will be noticed, are here made to precede the nights, contrary to the Jewish order, which made the natural day consist of evening and morning, and so indicates a division of the natural day. And that this was to denote his time of continuance under death, is clear from its being a sign to the Jews as Jonah was to the men of Nineveh. Hence admitting that he was crucified Thursday, and that he died about three o'clock, and reckoning the remaining part of that day, we have to Sunday morning, when he arose, "three days," where-in he remained dead; each day being separate from the night to which it belongs. And from Sunday morning, reckoning back, the "three nights" carries us back to Thursday, as the day on which he died for the sins of the world. Wm. Hoobs.

HEALTH, TRAVELS, LABORS.

For God's glory and praise I think it duty, after more than a year's experience and practice on my renewed health, to confess again that the hand of the Lord has healed my bodily infirmities.

Many of those who have heard me confess it with the mouth will not regret to read it from my pen. Others who have not heard, may be encouraged by it, and gain renewed, or increased confidence in God's healing mercy.

Those who saw and associated with me in the years '61, '62, '63, and who now see the change which God hath wrought, are surprised. I was then suffering from constant soreness of some twenty inches of the spinal column, often afflicted with some pain. I became feeble, weak, much stooped forward, walked with a bad gait, obliged to use a cane; often paralyzed so that I could not walk at all, nor use my pen. Two joints were thrown out, and curvatures forming in the spine. Our best physicians and surgeons had done all they knew to do, and pronounced it an incurable case, believing I would be fully paralyzed in a few months.

In this condition I, and many of my brethren and sisters, applied to God for my restoration. In about two weeks the numbness of my limbs, soreness of my spine and pain in my back departed from me, and have not returned, now fifteen months have passed. It

is a miracle of God's grace. I made a public confession of this mercy soon after I was healed, but as some have seemed to doubt whether the work was thorough, and often inquire whether I continue free from my difficulty, I will say, that soon after the cure was effected, my general health improved, the curvatures disappeared, I could stand erect, and walk with a proper gait. I laid by my cane, and during the past year my health has been better than any year of the last twenty.

Since I was cured, I have travelled over three thousand miles, mostly with a horse team, attended about 200 meetings, preached about 150 times, and done much other work. Am now erect in standing or walking, and am well. Can preach six times a week without apparent injury to my health.

During the past winter, I have visited Richmond, Litchfield, Newcastle, Whitefield, China, Searport, Frankfort, Albion, Augusta, Bath, Bristol, Penmaquid, Rockland, Rockport, Camden, Hope, Topsham, Portland, Falmouth, Lewiston, Lisbon, Monmouth, Mt. Vernon, Stark, Farmington, Livermore, Hartford, and preached in the most of those places; attended social meetings in some, and seen some of the Lord's children in all.

The word of the Lord is producing good results; believers in the truth are multiplying, and many new doors are opening for the message of the coming King, to be preached. Yet there is quite too much fashion, worldliness, vanity and folly. May God help us to be "crucified with Christ," and be ready to meet him at his coming.

I. C. WELLCOME.

Yarmouth, Me., March 19, 1865.

A QUESTION IN DEBATE.

Several months since the *Advent Herald* proffered a discussion with us of some points, wherein it differs from us in its interpretation of Scripture, and its views of the future state.

We stated a formula, which we would be willing to discuss, whereupon the *Herald* sprung the debate upon us, while we were in the turmoil of uniting the PREACHER AND ERA, and in no condition to attend to it. We now publish its first article upon the topic named, and our own reply—the *Herald* being at liberty to continue the discussion on the conditions proposed, if it shall please so to do.

According to announcement we open the proposed discussion with the PEOPLE'S PREACHER. The first question to be discussed is as follows: "Do the Scriptures teach a corporeal and material resurrection of the dead in a future state or at the end of the world?"

On this question we take the affirmative. By "the end of the world" we understand the end of this age or dispensation, at which time Christ will come the second time. For we do not believe the *kosmos* or material globe will ever end; it will only be renewed. At the end of the world, or age, then, as we shall endeavor to show, Christ will come, and there will be a material "resurrection of the dead."

We will consider first, the time of the resurrection of the just. 1 Cor. xv: 22, 23. "As in Adam all die, even so in Christ shall all be made alive. Every man in his own order; Christ the first fruits; afterward they that are Christ's at His coming."

Here we learn that there is an order of time in the resurrection, with respect to its subjects, and that Christ was the first order. His resurrection was the third day after His crucifixion, and was a material resurrection. This was proved, first by the absence of His body from the tomb; and secondly by His exhibition of His person to His disciples. They saw Him, and were frightened supposing him to be a spirit. But he said, "It is I myself, handle me and see; a spirit has not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet." Luke xxiv: 31-40.

"Christ the first fruits." The first fruits is a sample of the harvest. If Christ the first fruits, had a material body in his resurrection, then the next order, they that are His at his coming will be the same, and its time, "at his coming."

The second passage in support of this point, that the resurrection of the just will take place at the second advent of Christ, is, 1 Thes. xiv: 16, 17. "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." This resurrection is to take place, not at the descent of the Holy Spirit, but "the Lord himself." Not only will he raise the dead, but he will change and gather his living saints.

This, Christ has foretold, Matt. xxiv: 30, 31. "And they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angel with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other." Paul, in introducing the subject, says, "This we say unto you, by the word of the Lord," referring, no doubt, to this passage.

That his coming and the gathering of his elect, is to be at the end of the age, is clear from the questions his disciples proposed, and his answer, "What shall be the sign of thy coming and of the end of the age?" Matt. xxiv: 3: 34. "For the Son of man shall send his angels, and they shall gather out his kingdom all things which offend, and them which do iniquity; and cast them into a furnace of fire," &c. "And then shall the righteous shine forth as the sun in the kingdom of their Father."

The next point which claims our attention is, that "the resurrection of the dead will be material." This is proved, as already shown, by the materiality of Christ's resurrection body.

But aside from this, the Scriptures are explicit on the point. Job. xix: 25, 26. "For I know that my Redeemer liveth, and that he shall stand at the latter day on the

earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom mine eyes shall behold for myself and not another, though my reins be consumed within me."

This needs no comment, it declares the resurrection of the flesh in the latter day, when the Redeemer shall stand upon the earth.

Isa. xxvi: 19—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is the dew of herbs, and the earth shall cast out the dead."

This passage speaks of the rising of the dead body of the speaker, and of the other dead rising with him, and that the earth shall cast out the dead.

The declaration of our Saviour that "all that are in the graves shall hear his voice and shall come forth," is conclusive on the subject. The soul and Spirit are not in the *mnemotois*, graves, but in *hades*. The body is consigned to the grave. "Thou wilt not leave my soul in *hades*, neither wilt thou suffer thine holy one to see corruption." "His soul," said Peter, "was not left in *hades*, neither did his flesh see corruption. It is the flesh only, then, which is to be raised from the tomb, for it, only lies there. It shall come forth, and there will be a material resurrection."

The resurrection of the flesh of the just will perfect and render it incorruptible. But it will be none the less material for its spirituality. It is not spiritual in respect to its substance as opposed to materiality, but spiritual in reference to the quickening energy by which it is raised and immortalized. Paul says, in Rom. viii: 11—"If the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Jesus from the dead shall also quicken your mortal body by his spirit which dwelleth in you." The body, then, which is to be quickened, is this mortal body, and it is to be quickened in the same sense in which Christ's dead body was quickened and rendered immortal, without the destruction of its materiality. It will still be a body of flesh and bones, but rendered immortal and incorruptible by the presence of the spirit of Christ.

The reader will please keep in view, during this discussion, the question in debate: "Do the Scriptures teach?" We have given a few of the testimonies of the Scriptures on this point, and we believe them to be unambiguous and conclusive.

THE REPLY.

The *Advent Herald*, having opened the discussion upon the topic named—"Do the Scriptures teach a corporeal and material resurrection of the dead in the future state or at the end of the world?"—we indite our reply to its first article.

To begin in our own way, we premise that fancy or a prolific imagination has usurped the place of reason in many minds, in forming conceptions of the end of earthly things, and of a future state. Hence materialism takes the place of a true spiritual and philosophical view of those matters. The Bible is expounded by the rules this fancy gives and not by the diligent and legitimate use of the reason.

In the opening discussion, the *Herald* makes a distinction between the ending of the *aiônios* or age, and the ending of the *kosmos* or material globe. The former he says will end, the latter never ends but will be renewed.

We are willing to grant his distinction between *aiônios* and *kosmos*, but beg leave to say that his addenda about the "renewal" of the *kosmos* and its everlasting perpetuity is wholly assumed, for as we view it, the Bible teaches nothing directly about the future of the physical earth, whether it is to end or not to end—whether to be renewed or unrenewed. The Bible teaches not physical but moral geography.

The *Herald* goes on to say: "At the end of the world or age, Christ will come, and there will be a material resurrection of the dead." Of course, then, there must be an endless perpetuity of the "material globe" to give them a dwelling place. How does the reader like this inferential proving the endless existence of the material globe and man's body? We waive, for the present, all querying about "the dead," as the term is used in Scripture, meaning dead bodies,—in its proper place we shall show that this is merely to give its meaning, or at least that this meaning is wholly an assumption.

But he cites us to the "time" of the resurrection, and quotes Christ's bodily resurrection as first in the order of time, whereas many material resurrections had taken place before, as well as translations from earth, as for example Enoch and Elijah, and those whom Christ had himself raised from the dead. The order, therefore, evidently refers to rank. Christ being proved to be the first in rank, the risen Lord; not that his bodily resurrection on the third day constituted him such, but that it only proved him such, his real glorious resurrection taking place when he entered "Paradise" on the day of his crucifixion, the third day resurrection being only the proof of the latter, i. e.: a proof, as Paul makes it in 1 Cor. xv, that we have a Saviour, and that therefore our "faith is not in vain."

The *Herald* then attempts to prove the resurrection of man's material body by the fact that Christ's material body rose on the third day after the crucifixion, forgetting that Paul makes use of this fact, not to prove man's material resurrection, but first Christ's own existence and power, which the Sadducees among them denied, to whom he alludes when he asks, "How say some among you that there is no resurrection of the dead?" and draws for them the conclusion that if there be no resurrection, then is preaching vain, our faith is vain, and we are without a Saviour and yet in our sins. Now none of these results could be predicated upon the mere resurrection of Christ's body, or the non-belief of the resurrection of man's body, but as nearly all commentators will say, predicable upon the allegation that there is no living Christ. Hence, both Adam Clark and Matthew Henry tell us that "mortality and immortality, in a general sense, is the subject of the apostle's reasoning here" (in 1 Cor. xv.)

The resurrection of Christ's body (the same we admit that was crucified and buried) is but the proof that he is the "Son of God with power," (Rom. i: 4) living from the day of His crucifixion and evermore, and therefore risen from that hour as the real Christ, just as Abraham, Isaac and Jacob were declared by our Saviour to be living, and therefore risen. Matt. xxiii: 31, 32. Proving also that we shall live on from the hour of our death and forever. The use of the term resurrection in two senses in 1 Cor. xv, i. e. in reference to Christ's bodily resurrection and, also in reference to the general spiritual resurrection to immortality, does not differ from Paul's use of the term law in Rom. ii: 12-14, where it is used in reference to the Mosaic written law, and also in reference to the universal moral law.

There are so many ways to reply to or disprove the *Herald's* proof of man's material resurrection from the resurrection of Christ's body on the third day after the crucifixion, that we in our restricted space hardly know which form of reply to select. A reply in either of the following forms we deem equally unanswerable:—

1. Christ's body was raised, but that was not his real resurrection body, for flesh and blood do not inherit the kingdom of God. It is a spiritual body that inhabits that kingdom and glory.

2. God in Christ was once "manifest in the flesh" but was afterwards justified, i. e. His atonement accepted in the spirit, and He received up into glory and made "head over all things."

3. Christ was once the Son of Man, and as such was a bodily form, but now He is made the Son of God with power, by the resurrection of the dead, i. e. He is now at the helm of His kingdom, waiting until all things are put in subjection, as angels and principalities now are.

4. Christ was once in pre-incarnate glory with the Father before the world was. He is now to the same glory exalted. This must therefore be His post-incarnate glory, inherited in the presence of all heaven's adoring throng of worshippers.

5. Christ was once in humiliation, the man Christ Jesus. He is now God over all blessed forever, and thus he is to continue world without end (*aiônios*).

(Reply to *Herald's* first article concluded in our next.)

LIBERIA.

We present the following extracts from the Annual Report of the Vt. Colonization society:

"Forty-two years ago an adopted son of Vermont, the brave and pious Ashmun, landed from the brig Strong on Cape Mesurado, with a little band of sable men and women. He shared their perils, instructed them in their great work, and led them in their defence against hostile barbarians. On every side, except by sea, he was surrounded by people who had superadded to the common vices of a savage state, all those that savages were capable of learning from long intercourse with pirates and slave traders. His little band pitched their tents upon a coast which had been for a century the chief seat of slave-trade, and from which, but the year before, twenty thousand slaves had been shipped to hopeless bondage."

Who are these pilgrims? And for what purpose had they come, perilling health and life, by land and sea, and among false brethren? They were the exiled children of Africa. They had come with an object before them, clear and well defined. They had come to establish a civilized nationality amid the scenes of cruelty and barbarism. How were they fitted for such a work? They had no prestige of social elevation here. Like the pilgrims of the Mayflower, the fathers of Liberia were few in number, and poor in the wealth of this world. But God had trained them for their work in the school of affliction, as He trained the Israelites in Egypt to qualify them to take possession of Canaan; and as he trained the Puritans to Christianize this continent. Some of these African pilgrims were intelligent Christian men. They carried with them the English language, Bible, laws manners and customs. They carried with them all the lessons in respect to civil, social and religious liberty, and the government of a State, which our fathers had learned in two hundred years. This garnered experience of the working of a republican government was all their own.

The brief space of forty-two years has passed, and what do we see to-day as the result of these humble beginnings? We see the slave trade abolished over a section as large as the six New England States. The cries and groans of the pirate's victims have given place to the voice of Christian worship, and to the cheerful sounds of voluntary industry. We see a stable and well ordered republic, with a constitution like our own, administered wholly by colored men. We see churches and schools, and a college, with twenty-three students and faculty of liberally educated colored men. We see thousands of re-captives, rescued from slave ships, associated with the settlers, assimilated to Christian habits and received as citizens into the bosom of the State. We see there the steam engine, the sugar mill, the cotton gin, and the printing press.

Such results has God wrought through the humble, but efficient agency of Colonization. And truly may we say, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, Light is sprung up." Matt. 4: 16. This language of inspiration, indicating a great change in the moral condition of a people, has seldom, if ever, found a more fitting application than in the case before us.

May we not then—shall we not give thanks to God for the glorious results of our work, and take courage to labor and pray more, and to give more liberally for extending these benign results over that whole domain of sin and suffering. And to the doubting and prejudiced, who have opposed us, or stood aloof, we would put the question, "What think ye of this our work? If you do not approve it, has not God approved it, and set to it the seal of His approbation, as His chosen agency for the redemption of

long neglected Africa?" We may thank God that we have been permitted to bear some humble part in this work. At the same time we should feel humbled that we have done so little.

EVANGELISTS AND THEIR HELPERS.

Dear Brother,—You lost much by not being present at the Dublin meetings of believers in January. "Power from on high" was felt. The great subjects pressed upon God's children by the Holy Ghost were separation from the world, communion, and to be filled with the Spirit. Seldom have the saints received such a blessing. I am strongly convinced that the Lord is going to do great things in our midst.

I was much struck, in reading your account of the Evangelists' Meeting in London (No. 289), with what was then advanced, and what has often occurred to myself—that the reason God does not mightily bless evangelists and preachers of the gospel is the fearful pride of our hearts, esteeming ourselves better than others. How much fault-finding there is among us, how captious we are, how hypocritical, how much given to sit in judgment and be censorious! Does not this hinder our usefulness? Oh that we would consent to be what John the Baptist declared himself to be, "the voice of one crying"—nothing but a voice. Another thing impresses me as hindering the blessing—God's people are not enough in prayer, publicly and privately, for those who are engaged in preaching the word. There is not the same faith or earnestness in prayer among God's children that there was four years ago. This was dear Radcliffe's power. He set the saints to pray while he preached. We must have more prayer from God's people for those of us who are preachers and evangelists.

Press this point in your paper. Let the preachers be a burden on the hearts of God's dear children throughout the British Empire, and then you will see what a mighty deluge of blessing there will be. Saints must not only pray, but pray in faith. We have not because we don't exercise our faith. What is exercising faith? Proving God as the faithful and true Promiser. Not dishonoring his character of faithfulness and truth. Beloved brother, these few thoughts are deeply pressed upon me. I beseech you to press them on the readers of your paper. Let us love one another, esteem others better than ourselves, be much in prayer for the preachers, exercise our faith by proving God, and so move the arm that moves the world, and then we will see great things that there shall not be room to contain the blessing.—Yours lovingly in Christ.—*Revised.*

TROUBLE FROM WITHIN.

The passionate, ill-natured man lives always in stormy weather, even though it be the quiet of dew-fall round him—always wronged, always hurt, always complaining of some enemy. He has no conception that this enemy is in his own bosom—in the sourness, the ungoverned irritability, the habitual ill-nature of his own bad spirit and character. I speak not here of some single burst of passion into which a man of amiable temper may, for once, be betrayed; but I speak more especially of the angry characters—always brewing in some tempest of violated feeling. They have a great many enemies, they are unaccountably ill-treated, and cannot understand why it is. They have no suspicion that they see and suffer bad things, because they are bad; that being ill-natured is about the same thing as receiving ill-treatment, and that all the enemies they suffer from are snugly closeted in their own devilish temper.

The same is true of fretful persons—men and women that wear away fast and die, because they have worried life completely out. Nothing goes right; husband, or wife, or child, or customer, or servant. They are pricked and stung at every motion they make, and wonder why it is that others are permitted to float along so peacefully, and they never suffered to have a moment of peace in their lives! And the very simple reason is that life is a field of nettles to them because their fretful, worrying tempers are always pricking out through the tender skin of their uneasiness. Why, if they were set down in Paradise, carrying their bad minds with them they would fret at the good angels, and the climate, and the colors even of the roses.—*Dr. Bushnell.*

DYING OF RESPECTABILITY.

I heard these words in a sermon last Sunday, and they have been ringing in my head, at intervals, ever since. I must get them by telling you how they got in.

Dr. Scott, who preaches in Forty-second Street, is not only a man of learning and ability, but of earnestness and zeal without. He does not speak with as much violence and volume as Dr. Ormston, who, I am sorry to say, declines to leave Canada, and settle in New York. Nor does Dr. Scott preach as loudly as I supposed he would, from what I had heard of him. When he was settled in New Orleans, and was about to make a journey to Palestine and Egypt, one of the elders of his church came to me to recommend a suitable man to supply his place. "We must have," said he, "a first-rate preacher, a live man, who can make a noise in the pulpit, sir. Dr. Scott is a great preacher; he is a loud preacher; why, sir, he was preaching one warm day when the church doors were open, and a man going by on the opposite side of the street heard what he was saying, and he was converted, sir. We must have a preacher like that, sir, if we can get him." I told him I did not know any one who would be likely to convert people across the street, but I would send him one who would preach the gospel with earnestness, and I thought the Spirit would convert those who heard it, &c. But this is not what I was writing at.

Dr. Scott was preaching last Sabbath—the only time I have heard him this year—on the prophet Balaam, and it was in his way to speak of earnestness, zeal, enthusiasm, in the service of God. He said:

"A man who in the midst of his family, re-

ceives a bill larger than he expected, may walk up and down the room, and tear his hair, and rave in excitement, and no one blames the extravagance of his conduct. Men in the stock market may be wild with excitement as the prices are going up or down, and they are making or losing money, and this is only a reasonable display in the pursuit of business! But the moment a man wakes up to the necessity of seeking the kingdom of God, or the church begins to be in earnest about the salvation of souls perishing in sin at her gates, we are told that this is enthusiasm, fanaticism, madness! The fact is, brethren, we are dying of respectability! Afraid to be in earnest in the great work of the soul's salvation, lest we be reproached for our zeal and earnestness, as if it were possible for us to be too much in earnest when the immortal interests of ourselves and our fellow-men are at stake. Our churches are DYING OF RESPECTABILITY.—*Ireneus in New York Observer.*

GRUMBING AND THANKSGIVING.

In a "love-feast" in Yorkshire, a good man had been drawing out a long complaining strain of experiences about his trials and difficulties in the way to heaven. Another, of a different spirit, followed, who said, "I see our brother, who has just sat down, lives in Grumbling Street. I lived there myself for some time, and never enjoyed good health; the air was bad, the house bad, the water bad, the birds never came and sung in the street, and I was gloomy and sad enough. But I 'flitted.' I got into 'Thanksgiving Street; and ever since then, I have had good health, and so have my family. The air is pure, the water pure, the house good, the sun shines on it all day, the birds are always singing, and I am happy as I can live. Now I recommend our brother to fit. There are plenty of houses to let on Thanksgiving Street, and I am sure he will find himself a new man if he will only come; and I will be right glad to have him as a neighbor."

Such was the substance of our friend's observation and advice; and, perhaps, there are some who read these pages, to whom they may be a "word in season." Some who have lived, perhaps, twelve months in Grumbling Street, until they have become affected with ague, rheumatism, spleen, and whose spiritual health and life are in a rapid decline, or galloping consumption. Now, we recommend all such to change their residence, and come into Thanksgiving Street. It is by no means crowded; but few make application for a residence there. How few pray to God for a thankful heart! And how few dwell upon these subjects which are calculated to beget the gratitude they ought to feel! Do we not all think too much about our trials, and too little about our mercies? Do we not speak too much in our class-meetings and love-feasts, about being "tried and tempted," until young people think that serving God is all trial, and no joy? Alas! the religion of some people is made up of complaint, murmur and discontent; and nothing like joy or gladness dwells in their heart all the year round. Their very countenance tells the passer-by that they live in Grumbling Street; and they carry the noxious air into the church, and the poison spreads itself, until something of the same spirit seizes all who come in contact with them.

This sin of murmuring is a disease which eats out the vitality of religion. O, that tens of thousands of our Israel would this year get into Thanksgiving Street! What great mercies during the year we have enjoyed! Peace and plenty! What social mercies have been given us! What personal benefits we have received! Blessings of healing, blessings of increase, blessings of preservation, deliverances, morning, noon and night. O, that the voice of joy may be heard; thanksgiving and melody! Would not this be one of the best means of promoting what we acknowledge to be so much needed,—a revival of religion in our churches? Would not God, even our own God bless us? And would not the "early and the latter rain" soon come down upon us? Have not many of us dishonored God with our complaints, and grieved him with our murmurings? Yet, never had we so many causes to awaken songs of praise. Why should the harp hang longer on the willow? "Rejoice in the Lord ye righteous, and shout for joy, all ye that are upright in heart!" for "praise is comely for the upright," and "they that offer praise glorify God." If we only "serve the Lord with gladness," the Lord will make us glad through his work. "Offerings of thanksgiving" will then swell our psalmody, and increase our means of administering bliss, and spreading salvation abroad.

Who of us then will remove out of Grumbling Street into Thanksgiving Street?—*Christian Miscellany.*

ARTIFICIAL REVIVALS.

I know of nothing more saddening than to attend a prayer meeting where the devotion is forced, and the fervor laborious; where brethren puff and strain like engines with a load behind them too heavy for them to drag. It is painful to detect an evident design to get up an excitement, and wind up the people to the proper pitch; when the addresses are adapted to foster hot-headedness, and the prayers, to beget superstition. God's true saints cannot but feel that to gain the graces of the Spirit by fleshly vehemence is sad work. They retire from such a meeting, and they say, "How different is this from occasions when God's Spirit has been really at work with us!" Then, like a ship with her sails filled with a fair wind, floating majestically along without tugging and straining, the church, borne onward with the breath of the divine Spirit, with a full tide of Heaven's grace, speeds on her glorious way. "If thy presence go not with me, carry us not up hence," was the request of Moses; and I think we may rather deprecate than desire a revival if God's presence be not in it. Lord, let us stay as we are, crying and groaning to see better days, rather than permit us to be puffed up with the notion of revival without thine own power in it; let us have no special pray-meetings merely for the sake of them; but let us, O

let us receive special blessings as the result of prayer; if thou dost not intend to help us now, let us weep in secret, but let us not rejoice in a mere name if the substance be lacking.—*Spurgeon.*

The Advent Herald.

TUESDAY, MARCH 28, 1865.

JOSIAH LITCH, EDITOR.

REJOINDER TO THE WESTERN INDEPENDENT.

Bro. Orvis, it will be seen, concedes that Christ was raised from the dead in the same body in which he was crucified. This yielding in the whole question. We challenge the proof that his body ever was changed after that resurrection. When did he ever intimate any such change? Or when did the Apostles any one of them teach such change? "Do the Scriptures teach?" is the question. It is of no consequence for either Bro. Orvis or myself to assert, or give our opinion. Our business is to show what the word teaches. Our argument is a Scriptural one. Bro. O. has given five answers to our proposition, either one of which he deems "equally unanswerable." He says, "Christ's body was raised, but that was not his real resurrection body. For flesh and blood cannot inherit the kingdom of God. It is a spiritual body that inhabits that kingdom and glory."

The spirituality of the resurrection body consists not in its want of materiality, but in the quickening energy by which it was raised from the dead. "Being put to death in the flesh, but quickened by the Spirit." 1 Pet. 3: 18. "If the Spirit of him that raised up Jesus, dwell in you, he that raised up Christ shall also quicken your mortal body by his Spirit, which dwelleth in you." Is it then the mortal body which shall be quickened by the Spirit of God, and thus be made spiritual? If so, it was the mortal or dead body of Christ which was quickened by the same Spirit, and was made spiritual. In that spiritual-material body he went to heaven. And at the appointed time, at the end of this dispensation, "They shall see the SON OF MAN coming in the clouds of heaven." To that time, then, he is to be "The Son of Man." He has never yet ceased to be both "the Son of Man" and "the Son of God."

Bro. Orvis says, "Christ was once the Son of man, and as such was a bodily form, but now he is made the Son of God with power, by the resurrection of the dead."

If Bro. Orvis will read Luke 1: 35, he will learn that he was called the Son of God because begotten of the Holy Ghost. And that he was "declared," (not "made") to be the Son of God with power by the resurrection of the dead. Is it not so?

We object to Bro. O.'s view of the resurrection of Christ's Spirit at his death. 1st, that it never died, and hence is not the subject of a resurrection.

2d, That Christ's oft repeated declaration concerning his resurrection was that it would take place the third day after his death. He never intimated any other resurrection than that which should take place the third day.

3d, The resurrection for which Paul contended, and which he said all the Apostles preached as well as himself, was, "That Christ died for our sins according to the Scriptures; and that he was buried; and that he rose from the dead the third day according to the Scriptures." Is not this so, Bro. Orvis? "Whether it were I or they, so we preached, and so ye believed." Again, "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection from the dead? Does he not then, predicate on the third day resurrection of Christ, the resurrection of the dead?"

order of events, and a new state of society to be introduced.

In these last flying moments of the world's history, how earnestly should every Christian labor both for his own salvation and that of his fellow-men. We are confident the Lord will make a short work on the earth, for "he will finish his work and cut it short in righteousness."

THE DISCUSSION.

Several months ago we proposed to the *People's Preacher*, a discussion of the subject of the Advent of Christ and kindred questions. Three propositions were agreed upon between us and we immediately opened by an article on the physical resurrection of the body. The *Preacher* said he was not prepared to enter on it at that time, but having now changed the form and name of paper, from *People's Preacher* to *Western Independent*, the Editor has commenced his reply. As we have quite a number of new subscribers added to our list since the article in question was written, we reproduce it and give entire this week, our article and Bro. Orvis's reply as far as he goes. We bespeak for the subject the candid consideration of all our readers. Hear both sides and then judge.

CRITICISM AND QUESTION.

Bro. Litch:—I do not quite agree with your understanding of the passage of Scripture found in 2 Cor. 5: 1. I am inclined to think the Apostle is comparing or contrasting "Our earthly house of this tabernacle" (mortal body) with, "We have a building of God an house not made with hands" (immortal body). I think the same idea is brought to view in the three verses following. Also in Phil. 3: 21. "Who shall change our vile body" (mortal body) "that it may be fashioned like unto his glorious body" (immortal body).

Please give your understanding of Eph. 1: 14. Also Heb. 2: 5-8, especially the last part of the 8th verse. "But now we see not yet all things under him."

TRUTH SEEKER.

NOTE.—We understand Heb. 2: 5-8, to mean that God has promised to give to the Son of man, Jesus Christ, the same dominion over the earth, and all its creatures that he gave to man in the beginning. Gen. 1: 28.

That this dominion is to come to him, not in this earth as it now is, but in the world to come. The work is commenced in the birth, death and resurrection of Christ, but will not be consummated till the Second Advent. For we see not yet all things put under him. For both brute and human creatures are now in rebellion against him. But the same docility will characterize the inferior creatures in the restitution which characterized them in the beginning.

THE COMING CAMPAIGN.

We do not mean Gen. Grant's campaign, but the Gospel campaign. It is time for us to bestir ourselves in reference to our general meetings—Camp meetings, Grove meetings, Conferences and general efforts. We must have as many as a dozen such meetings in New England the coming summer and fall. Where shall they be held? Let us hear from brethren and friends in each section what their wishes are in reference to their neighborhoods, whether they can have a camp meeting, or a grove meeting.

ELD. D. I. ROBINSON.

We have received a letter from Bro. R. written at Shiremunstun, Pa., informing us of his arrival there during the great flood. He crossed from Harrisburg to the Cumberland valley side on the Railroad Bridge while the flood was at its height, and after the bridge had moved some 18 inches from its place; but crossed safely. But at present he is quite down sick with several severe colds. The Lord bless and restore him to health, and give him great success in his work.

NEW TRACT.

THE SECOND ADVENT OF CHRIST WILL BE PRE-MILLENNIAL.—This excellent Tract is now published and ready for delivery. It will be circulated by thousands. Price \$2.00 per hundred, 25 cents per dozen, 3 cents single copy.

News of the Week.

WAR NEWS.

Reports from rebel sources reach us of two rebel victories in North Carolina, but they are not credited.

A large force has left New Orleans for Mobile, and news is expected of important results from that quarter.

The following is a graphic view of coming events on the part of both Lee and Grant. How nearly correct the view is, time will determine. But at all events there is every prospect of a speedy solution of the question.

THE GRAND CAMPAIGN.

From all the accounts which we now have, it would appear that the Confederacy is doomed. Lee's defensive steps have proved futile against Grant's strategic combinations, and the former is now compelled to abandon points to hold which he has heretofore employed all the available troops of his command. It is believed by many that Lee has chosen his battle-ground for the final conflict, and the retrograde movement of Johnston is in concert with his plans. The most reasonable theory is, that the Roanoke will be the "last ditch" of the rebels. This is a considerable stream, having its rise in Virginia, flowing in a southerly direction, and debouching into Albemarle Sound at Plymouth. Gaston and Weldon are the two principal points upon this stream, and, as they are the termini of railroad lines, will probably be the places selected by Lee for the final struggle. Gaston and Weldon are twelve miles apart. The former is the terminus of the Raleigh and Gaston, and the latter of the Wilmington and Weldon, and

Seaboard and Roanoke Railroads. Gaston is eighty-five miles from Raleigh, and seventy-seven from Goldsboro'. Both are doubtless well defended by elaborate constructed fortifications. If Lee's army has been transferred to these points, they are so near the State line separating Virginia and North Carolina, that, if carried, the grand decisive battle would then be fought on the soil of Old Virginia.

Of Grant's plans a well informed Washington correspondent writes as follows:

"The grand plans of the Lieutenant-General commanding the army are now clearly developed. He has exhibited a most heroic and enduring patience, while each detail was being executed by his able lieutenants, not the least of whom is Sherman, and now is about to reap the reward of his well-planned combinations. He has outmaneuvered Lee in this the final strategic combination, and has compelled him to commit the fatal error of defending his capital, while his military supports were falling out by one around him. He has hemmed his adversary up in the State of Virginia, and will compel him there to fight or surrender. He has caused Sherman to sweep from Atlanta to Savannah and thence through South Carolina into the heart of the Old North State in such a manner as to penetrate the very vitals of the rebellion. Provident to a degree, he has provided Sherman with a base by the timely capture of Wilmington, and enabled him to form a junction with the victorious army of Schofield, under circumstances which were in the highest degree encouraging to the gallant men composing his army. He, at a timely moment, dispatched Sheridan on a raid upon the enemy's channels of supply, and so thoroughly was the work done, that Richmond was thrown into a panic, and fears for its safety were seriously entertained. He has brought Sheridan back to the north bank of the James for the purpose of consultation, and now has sent him upon another raid to meet Kilpatrick, who is already far in advance of Sherman's line of skirmishers. Thus he has swept Lee and Johnston into a position where either or both can be attacked with a very great probability of success. He has placed his left wing in such a position as to be, in a very short time within communication with the extreme right wing of Sherman's army. He has literally barred all the avenues of egress by which the foe may escape to the South or West, and now awaits him with open arms. The crisis cannot be long delayed, and ere this reaches you, the crash of the decisive battle may be resounding on the plains of South-western Virginia. Thus, by a dramatic fitness, the final battle of the war will be fought upon the 'sacred soil' of the State which drank the blood of the patriot heroes of July, 1861."

MONDAY MORNING NEWS.—The victory claimed by the rebel over Gen. Sherman on the 16th, turns out to be only a temporary success which they soon lost, and were compelled to retreat in confusion. Gen. Schofield entered Goldsboro' on Tuesday evening 21st inst., with but little opposition. The armies of Schofield, Terry, and Sherman formed a junction ten miles west of Goldsboro', and are now prepared for any force the enemy may bring against them.

On the 25th, at half-past four o'clock in the morning the rebels made a sudden attack on Fort Steadman, and carried it and took Gen. McLaughlin prisoner. Our forces rallied and re-captured the fort with 1000 prisoners and restored the whole line of defenses.

The rebels also assaulted Fort Haskell, and were repulsed with great loss. The rebel loss on the 25th was 3000 killed and wounded, and 2700 in prisoners. Our loss about 800.

Sherman, at last accounts, was half way between Goldsboro' and Raleigh. Several cars and locomotives have been captured which will in a few days be run between Newbern, Goldsboro' and Raleigh. Everything indicates a vigorous and successful spring campaign.

THE FRESHET IN SUSQUEHANNA.

Information reaching here on Saturday indicates that the freshet in the various rivers of Pennsylvania, caused by the recent heavy rains and the melting of the snow in the mountainous regions of that State, which in some parts was from three feet to fifteen or twenty feet deep, is greater than at first was apprehended, even exceeding the great freshet in the fall of 1846. The storm accompanying it seems to have extended towards the north and eastern portions of the State, as well as to New Jersey. On the line of the Susquehanna the damage to the property submerged has been great. At New Cumberland, one mile this side of Harrisburg, the water had raised in the river at four o'clock that morning, fully eighteen inches or two feet over the bridge, and was continuing to raise one and a-half inches an hour. The east end of the Cumberland Valley bridge, over which the railroad trains pass, was moved by the flood, four inches from its support. This is a closed or weather-boarded one, preventing the water from passing through it. The officers of the Northern Central railway company deemed it best not to send trains to any point beyond Goldsboro' on Saturday.

On the Philadelphia, Wilmington and Baltimore Railroad there has been, some interruption to speedy travel, owing to the difficulty experienced by the Ferry boat in crossing the river consequent on the strong current. The trains due here on Saturday arrived safely, though a few hours behind time. The train from New York, due here at 8 o'clock that morning, failed to connect at Philadelphia, and the train from the latter city came on without waiting. Later intelligence received yesterday morning, was to the effect that the water in the river at Harrisburg had fallen two feet, and was getting lower every hour. There was less difficulty experienced yesterday in the Ferry boat crossing over from Havre de Grace to the other side. No freight trains have been carried across at this point since the rise, but transportation will be resumed again to-day. Last night a train left Calvert Station for Harrisburg, and orders were

given for the conveyance to that city of the passengers who had laid over at York. In a day or two travel will be resumed to points further North. That great damage has been occasioned by this freshet, is evinced by the fact that in addition to the large number of logs, there was also carried down the stream household articles of almost every description.

The Harrisburg papers of Saturday give details of the damages resulting from the freshet in that vicinity. They state that on Friday evening immense quantities of logs, trees, stumps, etc., were floating down stream. The water reached the floating bridge from the Front street embankment to the third pier, and a large amount of timber was lodged against the structure. The weatherboarding of the bridge had been removed in a number of places to allow the water to pass through, but it was feared that great damage would occur during the night. Communication with the Cumberland side of the river is suspended except by railroad, owing to the high water on the island between the bridges. Near the Black Horse Tavern the water had reached the middle of Front street at six o'clock, and Second street was submerged a considerable distance from the canal. Along Market street, east of the canal the houses were standing in water to the depth of several feet, and the coal yards were submerged. The water at 7 o'clock on Friday night was twenty-two feet above low water mark. The span of the bridge that passed Harrisburg on Friday evening was a covered road bridge that spanned the Juniata near its mouth, and broke in three sections. One of the sections passed safely under the Northern Central Bridge at Dauphin, but one carried away the lower cords under one of the spans of the Pennsylvania Railroad bridge at Rockville, and consequently that bridge cannot be used for travel until the cords are replaced. The span of the bridge is however, still standing. The other two sections of the Juniata bridge lodged on the island near the cave. Several trucks of the Duncannon Iron Company, loaded with iron, were placed on the bridge for the purpose of securing it; they all fell into the river with the bridge, and one of the cars was on the span that passed here. A small culvert bridge on the Pennsylvania Railroad, east of Altoona, near Bell's Mills, has been washed away with some hundred feet of railroad track. A small culvert at Tipton, on the same road, is also washed away. The Western train, due here on yesterday morning at two o'clock, arrived last night at seven, and left for Philadelphia via the Lebanon Valley Railroad. The trains from Philadelphia run within six miles of the city; the culvert near Highspire is washed out, and the track is completely overflowed for about one mile.

The damage by the flood at Rochester is estimated at a million of dollars. At Syracuse the damage is estimated at not less than \$500,000. At Harrisburg, Pa., thousands of timbers and saw-logs and millions of feet of boards have swept past. Old City is almost obliterated. Losses estimated at \$2,000,000. All the towns on the Allegheny river are inundated.

In the state of New York, the Genesee, Mohawk and Hudson rivers were all affected equally with the rivers of Pa. Rochester and Albany, with other cities have been severe sufferers by this terrible visitation.

APPEAL FOR THE CHRISTIAN COMMISSION.

Branch Office, 91 Washington St., Boston, March 15, 1865.

Dear Brother:—The following appeal from our noble Chairman, G. H. STUART, Esq., will tell you of our extremity, and our work. What was true a few weeks ago is true now. WE ARE LITERALLY OUT OF FUNDS. The religious work was never so rich in fruits as now. We dare not stop—but we dare not run in debt. CAN YOU NOT AID THE CAUSE BY TAKING UP A COLLECTION ON THE COMING FAST DAY? We are aware that collections are frequent, but so are battles. Precious souls are daily in danger. Our giving is not so frequent as the sacrifices made for us by the noble men who are winning the great victories.

We hope this is the last appeal to the generosity of the North. The end seems near, though terrible battles lie in the way. Must the men who shall fight these final battles be without the stores, sympathy and ministrations of the Delegates of the Christian Commission?

Will you see that in every town and school district in your neighborhood, contributions are taken? No matter how small the sum, it will help. Get the ladies to help you—they can and will, if you ask them, call on every man, woman and child, for a contribution.

I shall be glad to send you any documents or aid that I can.

By entering on this at once, you may do a glorious work, which shall secure you not only the blessing of the soldiers ready to perish, but the "well done" of Him who died to save you.

Funds may be sent to me, or to any convenient Committee or branch of the Commission. Yours in Christian bonds,

CHARLES DEMOND.

UNITED STATES CHRISTIAN COMMISSION.

The Treasury of the Christian Commission to-day is empty. Nearly 300 Delegates are now in the field, giving their time and labors to the care of the wounded, to cheering the well, and to preaching the gospel to all. In one hundred and forty chapel tents, our soldiers now assemble daily to read the publications furnished by the Commission, or to write letters to loved ones at home, and every night in the week, and three times on the Sabbath, most of them are crowded with earnest worshippers, many of whom rise to ask prayer, and profess their design to lead Christian lives. Sixty additional tents are urgently demanded.

The Spring campaign has already opened. The Delegates of the Commission are even now nursing the wounded from Danbury's Mill and Hatcher's Run; and at any moment we must be prepared for a general engagement, and an outlay of a hundred thousand dollars for battle-field stores.

Shall this work be stopped? Shall these Delegates be recalled, or shall they still visit the battle field and the hospital, and with kind words and hands distribute the gifts of a generous people to the noble men bleeding and dying for their native land? Shall the men who fight with Sherman and Grant be neglected?

The Commission has no funds in the bank, no capital invested. It has ever relied, it still relies upon the spontaneous gifts of those who love God and the country. To such we now appeal for immediate help.

Will every returned Delegate at once appoint and address meetings in his own locality, tell what he has seen and heard in the army, and receive and forward the offerings of Christian patriotism?

To the Ladies' Aid Societies and Christian Commissions we confidently appeal, that they immediately set about soliciting individual subscriptions from their friends, and, without waiting to make up large sums, forward them as fast as received.

Will ministers unite in holding Christian Commission meetings in their respective towns, and allow every member of their congregations the privilege of contributing to this noble work?

Forward the amount as soon as possible, to the most convenient branch of the Christian Commission, or to the Treasurer, Mr. Joseph Patterson, at the Western Bank, Philadelphia, GEORGE H. STUART, Chairman Christian Commission, 11 Bank Street, Philadelphia.

SIXTY THOUSAND PERSONS DROWNED IN INDIA.

Later advices reveal the extent of the disaster inflicted by the terrible cyclone in India. A Calcutta letter to the London Times, just received, says:

"I see that the news of 12,000 persons having been lost in the cyclone was received with incredulity in England. The estimate was wide of the truth, but only because it vastly underrated the calamity. As every one who knows this country will readily conceive, there is no possibility of ascertaining precisely the loss of life, because hundreds may be swept away and leave no trace behind. But we are not without data for arriving at a conclusion, and it has now been calculated that there cannot be fewer than sixty thousand persons drowned or otherwise killed by that fearful storm. In the island of Saugar alone, before the cyclone, there were about 8200 persons. There are now about 1200—nor have any left it to go elsewhere. Seven thousand were carried clean away by the storm wave. All up the river the population has been swept off, if not in the same proportion, yet in very large numbers. As we all anticipated, disease is raging everywhere—cholera, fever, and small-pox. The epidemic fever, which I have mentioned in previous letters, this year is depopulating whole districts. A magistrate told me that he had been riding through a village in which there was hardly a grown up person left. They had died without hope of assistance, without medicine, without food—for the crops are rotting on the ground in many parts where the salt water rushed in. The Bengalees are in a deplorable plight, and the zemindars increase the general misery by turning the ryots out of their huts, because they are behind-hand in their rents. There is money enough here to give relief—such relief as can be got for money. But human means are quite powerless to stop the awful diseases that are walking through the land, carrying thousands before them. The native feels himself ill, wraps himself in his blanket, says it is fate, and so perishes. In this enormous population—let it be remembered that here in Bengal alone we have at least 45,000,000 of people—the few Europeans can only do good here and there, and yet it is solely by Europeans that good is being done. The rich native will not help his countrymen. God gave him his money, and God intended him to keep it. That is pretty much his mode of reasoning. Sometimes the fever strikes him, and then in abject terror he offers English doctors a fee of 500 rupees to come and visit him. In a recent case of that sort, the man—who was worth about four millions sterling—had refused to give a piece to the poor after the cyclone. When death was at his throat he altered his mind, and promised large benefactions if he recovered. He was not spared to add falsehood to his cruel service."

One word about our Convention which is to be held the 7th of June, at Poulney, Vt. The order of exercises will be as follows: Prayer and Conference Meetings from 8 till 10. Business Meeting from 10 till 12. Prayer-meeting from 1 till 2; Business from 2 till 5. Preaching every evening at half-past 7 o'clock. Come, sisters, let this be a great gathering. Come up to this feast full of the Holy Ghost. Let us all consecrate ourselves afresh to God and his service.

Your sister waiting for redemption, ANNA E. SMITH, No. 128 East 27th St., N. Y. City.

Bro. Litch.—We find ourselves at last, fairly at work in our new field of labor. As we look back over the efforts during the past year, we realize they have not been in vain; and as the C. W. Conference did not assemble this year, perhaps it would be well for me to make a statement of the progress of the cause on the circuit that I have lately left.

The Lord was with us the past year, according to his promise, and we were prospered. At the time of our last Conference, there were forty-seven members. There have been eighteen added during the year, and seven expelled or moved away; making an increase of eleven members. Bro. Gates visited us in April, remaining over three weeks; and although the weather was very bad, the roads muddy, the meetings were well attended, and numbers were converted. The congregations during the past year were generally better than the year preceding, averaging about 125. The debt upon the chapel was paid, together with all expenses. The Sabbath school was sustained through the year, averaging over fifty scholars and six teachers.

I also continued my appointments at Nantucket every four weeks. The congregations were large and attentive, and much interest seemed to be manifested in our peculiar doctrines.

At Kelvin, I preached once in two weeks. The cause there, and our influence in the community had been very much injured by the course that had been pursued in reference to the communion. The congregations generally were good. A grove meeting was held there in August, which aided the cause in a measure. But, when a church has once been broken, divided, and members alienated one from another, it seems difficult to restore that harmony and love that once existed.

I was informed that the church at Crocker's, established in every place containing a population of fifty thousand within the delivery thereof, and at such other places as the Postmaster-General, in his judgment, shall direct, provided that the pre-payment on drop-letters in all places where free delivery is not established shall be one cent only.

Persons depositing obscene books, pamphlets, etc., in mails, to be punished by fine and imprisonment.

Correspondence.

Dear Bro. Litch:—I have just been reading Bro. Leslie's Mission Journal, and how I do wish it would be republished in every paper in our land, for I do believe he has there given us the truth, and nothing but the truth, but not all of it, for we live in a day when we cannot tell all the truth at one time. While I was reading it I thought of the contrast of his letter with those which are written by the letter-writers from the army. You see others write how many thousands of dollars is sent to the battle-field; how many boxes and barrels of clothing; how much medicine, how much produce, and what great good they are doing, and how much money is still needed to carry on this good work; but very little said about the sufferings of the people of the South. I followed brother L. in my imagination in his arduous duties of trying to make those little orphans comfortable, in gathering his chips and drying their blankets, and in talking with them and comforting their hearts, till he began to bid them a silent good-by, and here I could refrain from tears no longer. Bro. Litch, I have seen so much of the same kind of suffering here in this city, amongst the colored people, that my heart is sick; and as Bro. L. was used by those who had the authority to make things comfortable for them, they seemed perfectly careless about the matter. So in my case. When I have tried to find the missionaries of these wars they could not be found; and when I have spoken to church members to assist them, the only reply is, "Let them go to the commissioners," and that is all I could get done for them, until what I do out of my own pocket. Thus I find it in all the missionary bodies. There are plenty of funds collected to help the poor, but I can't find where the poor get much of it. I sympathize with Bro. L. and C. in their mission, and I think if all the readers of the *Herald* knew as much about these things as I do, there would be a glorious response by all that have the means, and they would send the means to have in their own hands to do for those poor creatures what the committees will never do, because their hearts are not in the work only as far as the honor of the position is concerned, or the profit that is made by that position. How long, O Lord, how long, till thou shalt avenge thyself of those that profess to do good and do evil continually? Go on, Bros. C. and L., God bless you in your great work, and O look with me, by the eye of faith, for one moment, to that day when Jesus shall come and turn all those black faces white—when he shall gather up all the oppressed of every nation, tongue, and tribe, and people—some from the rice-swamps, some from the cotton-fields, and some from your little asylum, and look at him as he takes his own soft hand and wipes all tears from all faces, and as he turns to you, my dear brothers, and says, "Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." What a day, what a day! Lift up your hearts, my brethren, your work will soon be done. May God help you to do it well, and then you shall have your reward.

One word about our Convention which is to be held the 7th of June, at Poulney, Vt. The order of exercises will be as follows: Prayer and Conference Meetings from 8 till 10. Business Meeting from 10 till 12. Prayer-meeting from 1 till 2; Business from 2 till 5. Preaching every evening at half-past 7 o'clock. Come, sisters, let this be a great gathering. Come up to this feast full of the Holy Ghost. Let us all consecrate ourselves afresh to God and his service.

Your sister waiting for redemption,

ANNA E. SMITH,

No. 128 East 27th St., N. Y. City.

Bro. Litch.—We find ourselves at last, fairly at work in our new field of labor. As we look back over the efforts during the past year, we realize they have not been in vain; and as the C. W. Conference did not assemble this year, perhaps it would be well for me to make a statement of the progress of the cause on the circuit that I have lately left.

The Lord was with us the past year, according to his promise, and we were prospered. At the time of our last Conference, there were forty-seven members. There have been eighteen added during the year, and seven expelled or moved away; making an increase of eleven members. Bro. Gates visited us in April, remaining over three weeks; and although the weather was very bad, the roads muddy, the meetings were well attended, and numbers were converted. The congregations during the past year were generally better than the year preceding, averaging about 125. The debt upon the chapel was paid, together with all expenses. The Sabbath school was sustained through the year, averaging over fifty scholars and six teachers.

I also continued my appointments at Nantucket every four weeks. The congregations were large and attentive, and much interest seemed to be manifested in our peculiar doctrines.

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wished to re-organize and unite with our Conference. On the whole, we feel that good has been done. God's children have been strengthened and comforted, sinners have been converted and many have been faithfully warned of the speedy coming of him who shall judge the quick and the dead. Here is an open and inviting field of labor, and we pray that some faithful laborer may be directed there. He will find many faithful ones to sympathize, aid, and sustain him in his labors. The cause in general, however, is low, owing to the division on the subject of communion and church-fellowship, and the determination of a part of some of the ministry to do nothing to advance the cause, not even countenancing those who are striving to save souls.

On the morning of Jan. 12th, we commenced our journey, a friend having engaged to take us to the Niagara Falls. It was very cold, and there was much snow on the ground. In the afternoon the wind blew fiercely, so filling the air with drifting snow, that we were much blinded. Heavy snow-drifts formed in the roads, so that more than once we were obliged to break a road for the team, and with the aid of rails, pry the sleigh from the drifts. As night came on, the weather became worse, and we labored on, from one snow-drift to another, until our horses were unable to go further, and we were all tired out. A friendly family received us beneath their roof for the night-Jan. 13th, we started again into the snow-drifts, having but two miles to go to the Falls. Arriving at Port Robinson, we found the roads from there were entirely impassable. So we were obliged there to take the cars, being disappointed of our visit to the Falls. After much delay, we arrived at Port Erie soon after midnight. There passports must be obtained. In Buffalo, we were detained till noon the next day, awaiting the movements of the Custom House Officer. On our way to Erie, the colliding of two freight trains, delayed us over four hours. The Sabbath we passed at Erie.

Jan. 16. We were informed this morning that no trains had come through from Philadelphia for three days. However, a through train was made up, and started at 12 M, instead of 8 o'clock, A. M. The weather was very cold; the track covered with snow, so that with four engines, we progressed very slowly. Soon after midnight, part of the train was thrown from the track, so that we did not arrive at Shippen till 6 o'clock Tuesday morning, being eighteen hours instead of seven hours, coming from Erie. We tarried at Shippen five weeks. A meeting was held for three weeks, Bro. Moyer being present part of the time. The congregations were small, but we hope some good was done. We are to sow the seed beside all waters, God alone giveth the increase. The "oil fever" affected many. Companies were forming. Several wells are going down in the vicinity, and preparations were being made to bore several others in the spring. The majority have their affections set upon this world, and wickedness abounds. There are a few endeavoring to abide faithful. We hope that the Conference there in May, will be the means of awakening many from their slumbers.

Feb. 26. I preached in Philadelphia, and the same week commenced my labors here. The condition of the cause here has already been stated in the *Herald* by Bro. Robinson, the former pastor. The church numbers 33, the Sabbath school about 85 scholars and teachers. We ask an interest in the prayers of God's people, that our numbers may increase, and many in this city may be prepared and looking for the coming of our Lord Jesus Christ. Yours, D. ELWELL, Trenton, March 21, 1865.

SITTING IN CHURCH.—An American writer from London, says that in the churches there, whoever comes first, whether gentleman or lady, takes the further end of the slip, and those that follow fill up the remaining seats, and thus prevent the awkward disturbance which occurs in our churches here, in the process of filing in and out by men in order to isolate women at the further end of the pew. In churches where pews are free, the awkwardness and inconvenience occasioned to ladies by the first comers taking the aisle end of the pew is even greater as many of those who obtain that seat, persist in sitting still and making those who wish to get into the pew climb over them, no easy or modest undertaking, especially if the crinoline of a lady be at all fashionable. It is not the one who does the climbing, however, but the one who persists in sitting; that is to be censured for this breach of courtesy. It is said the habit of gentlemen taking the aisle end of the pew originated with the early settlers, who sat near the doors of the pews so that in case of an attack by the Indians, they might be ready for action. This will account for the prevailing fashion of gentlemen occupying the door end of the pew, but we have authority for the custom of ladies occupying that position.

RE-CONVERTED.—One of the most effective working Christians that I can lay my hand on, was one of the most perfectly useless men among us four years ago. He was then a mere camp-follower of the church; to-day he is in the fore-front of the battle, what is the secret of the change? He has been reconverted. During those dreary months of idleness and indifference, (when he once grew angry at being called on to pray), he was a backsliding Christian—barely breathing, but still alive. He was led of Providence to the dying chamber of a friend, and in that solemn, glorious spot—"under the very eaves" of heaven—the Holy Spirit came to him, and re-converted him to Christ. But what is re-conversion? Is it a second regeneration? No, by no means. The Scriptures give no hint of a second, or a third, or a fourth new birth of the soul. Regeneration is a radical change of heart—the implantation of a new principle, a holy disposition, in the man. The Bible does not tell us of a single person who was regenerated a second time. Nor do we recognize any such cases in our own observation. What then is re-conversion?

It is simply the return to God and to duty of a backsliding believer. Of such cases the Bible gives us one most striking and conspicuous example.—Independent.

We should round every day of stirring action with an evening of thought. We learn nothing by our experience except we muse upon it.

Obituary.

MRS. ELMIRA LEWIS.

Died in Stanstead, C. E., 30th of December, 1864, of consumption. Mrs. Elmira Lewis, wife of L. H. Lewis, and daughter of Samuel P. and Mary A. Bachelier, in the 22d year of her age.

Sister Elmira was an amiable woman, a fond wife, and above all, an humble Christian. She gave her heart to the Lord at the early age of twelve years, and was buried in the likeness of her Master. But being young in years, the deceitful snares of the world led her away partly, still she always had a tender heart; two years ago, she made another start, and we believe has ever tried to keep the prize in view. I visited her two days before she died, and she left a bright and shining evidence that all was well.

Thus death has laid his cold hand on another, and she sleeps in the silent tomb. Although she suffered much, she never murmured; with true Christian patience, she passed through her sickness, and calmly met the king of terrors. She loved the truth, and died in the blessed hope of immortality, at the coming of the Just One. She leaves a husband, father and mother, one sister and a brother, and a large circle of friends and relatives to mourn her loss. Still they have this to comfort them, if only faithful a little longer, they will soon meet her to part no more. The funeral was attended by Rev. Mr. Adams; a discourse from Gen. 2: 7.

JOHN CHAPMAN.

MRS. AVRILLA STANLEY.

Died in South Stukely, C. E., Feb. 8th, 1865, of consumption. Sister Avrilla Stanley, wife of Brother Caleb Stanley, in the 55th year of her age.

Sister Stanley was formerly a Methodist. Some three years ago, she became interested in the speedy return of the Nobleman, and died in full faith. I visited her several times during her sickness, and found her ever patient, trusting in the Lord. Her sufferings were great, but she was never heard to murmur or complain. She leaves a husband and five children, and a large circle of friends to mourn her loss, but not without a hope. A discourse was delivered by the writer from 1 Cor. 15: 16.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the dread of foes."

JOHN CHAPMAN.

Married.

In East Middlebury, Vt., March 14, 1865, by Rev. Frederic Gunner, Rev. David Bosworth to Miss Carrie M. Boardman of E. M.

NOTICES.

The proposed Convention of Women will be held in the Poulney church, at Poulney, Vt., commencing on Wednesday, June 7th, to continue one week. All in favor of women laboring in the gospel in this last highway and hedge call, are invited to attend. Your sister waiting for redemption,

ANNA E. SMITH, 128 East 27th St., N. Y. City.

THE QUARTERLY MEETING

of the Standing Committee of the A. M. A. will be held at the *Advent Herald*

ADVENT HERALD.

ght. My heart saw it and consented lecturers. Size a little over 3 by 4 feet, in

ADDRESSES.

ELDER O. R. FASSETT, Sandy Hill, N. Y.

Cleanse The Blood.

Ed. M. B. Lanning, Bristol, Pa.

Rev. D. Elwell, Trenton, N. J.

Rev. D. I. Robinson, Shiremanstown, Pa.

For Sale at this Office.

He was in earnest

	Price	Postage
memoirs of Miller,	\$1 00	20 cts
me of the End,	1 00	20
the Christian Lyre,	75	12
oice of the Church,	80	16
nt's Inheritance,	75	16
exter's Napoleon,	70	12
essiah's Throne	75	12
iritualism versus Christianity,	75	16
ict of Weeping,	50	8
thar, a Poem, by B. D.		
Haskell,	75	12
und Tracts, Second Volume,	25	8
n Virgins, by Seiss,	75	12
and Consideration,	15	
istorical Predications of the		
Kingdom,	5	2

of death had taken away

Advertisements.

CARPETINGS! *Closing-Out Sale.* The store of undersigned having been leased to another party, they are compelled to close out their entire stock at once. This comprises the most extensive and complete assortment of Carpetings, Oil Cloths, Matting, etc.

and allow every member to

in the market, and will be offered at a great sacrifice to effect a speedy sale.

JOHN H. PRAY, SONS & CO.,
47 and 49 Summer Street.

OIL CLOTH CARPETS, CHEAP. 150 to 200
yards of yard wide Oil Cloths, selling at 62 1-2 cents,

JOHN H. PRAY, SONS & CO.,
47 and 49 Summer Street.

, I trust, as one that h

DRAW MATTINGS VERY LOW! 200 rolls to and check Straw Matting, slightly damaged, selling at 50 cents per yard, by

JOHN H. PRAY, SONS & CO.,
47 and 49 Summer street.

Elegant New English Velvet Carpets in Royalminster Styles, very choice and rare. Also an extensive assortment of best English Brussels, comprising a great variety of new and beautiful designs, at

you know in whom you have

low prices, to close. JOHN H. PRAY, SONS &
47 and 49 summer Street. 12—2

TO CONSUMPTIVES.

NGS—DR. O. PHELPS BROWN has lately published
—a Treatise on Consumption, Bronchitis, Asth-
NGS—ma and General Debility, of 48 octavo pages,
—beautifully illustrated with Colored Plates,
NGS—containing a prescription for the positive

could say that," replied th

and speedy cure of FITS and DYSPESPIA.
 NGS—This work will be sent free to all on receipt
 of five cents, to pre-pay postage.
 NGS—Address, DR. O. PHELPS BROWN, No. 19
 Grand Street, Jersey City, N. J., or S. Litch,
 NGS—50 Kneeland Street, Boston, Mass.

HIGHLY IMPORTANT!
 LET THE AFFLICTED READ,

"I should be happy; but
the world is all dark."

—AND—
Know of the astounding efficacy
OF THE
GREAT
TUMOR REMEDY!
HOWARD'S
VEGETABLE
CANCER AND CANCER

my friend," said the m

CANCER AND CANKER
SYRUP.
masses in efficiency, and is destined to Supercede, all other known remedies in the treatment of those Diseases for which it is recommended.

has cured **CANCERS** after the patients have been up as incurable by many physicians.

has cured **CANKER** in its worst forms, in hundreds of cases.

has always cured **SALT RHEUM** when a trial has

what a Saviour I have procured.
Give yourself to Him.

given it, a disease that every one knows is ex-
tinguish trout lesoe, and difficult to cure.
LYSPELAS always yields to its power, as many
have experienced its benefits do testify.
has cured SCROFULA in hundreds of cases, many
of the most aggravated character.
cures KING'S EVIL.
has cured many cases of SCALD HEAD.
MORBS have been removed by it in repeated in-
stances in which their removal has been pronounced
impossible except by a surgical operation.
OBERS of the most malignant type have been
dr. S. S. S.

Let not your heart be tro

has cured many cases of NURSING SORE
TH when all other remedies have failed to benefit.
VER SORES of the worst kind have been cured
TRY has been cured by it in every case in
it has been used, and they are many.
removes WHITE SWELLING with a certainty
er medicine has.
pedly removes from the face all BLOTCHES,
LES, &c., which though not very painful, per-
are extremely unpleasant to have.
as been used in EVERY KIND of HUMOR.

ve in God, believe also in
old man went, but his

ver fails to benefit the patient.

URALGIA, in its most distressing forms, has cured by it when no other remedy could be found at the case.

as cured **JAUNDICE** in many severe cases. as proved very efficacious in the treatment of **8**, an extremely painful disease.

DYSPEPSIA, when it is caused by humor, has cured by it in numerous instances.

FEMALE WEAKNESSES, IRREGULARITIES cures peculiar to that sex, it has been found a potent remedy.

cases of **GENERAL DEBILITY**, from whatever

as the exclamation, "O

the Syrup can be relied upon as a most effectual
as a most certain cure for RICKETS, a disease
to children.
efficacy in all diseases originating in a depraved
of the blood or other fluids of the body is unsur-
passed upon the system are truly astonishing and
beyond belief to one who has not witnessed
Syrup will, as certainly cure the diseases for
it is recommended as a trial is given it, and the

ave the *feelings* now that
box of twelve!"

will be permanent, as it, by its wonderfully
power, entirely eradicates the disease from
afflicted have only to try it to become convinced
we say in regard to it, and to find relief from
offerings.

1/2 E. \$1 per Bottle—or \$5 for Six Bottles.

James O. Boyle, & Co.,
(Successors to Redding & Co.),
108 STATE STREET, BOSTON.

was all he could say.

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PHELPS BROWN'S MEDICINES.
 TON AGENCY 50 KNEELAND STREET.
ACACIAN BALSAM.
 the cure of Consumption and Asthma, Sore
 and Bronchitis. 1\$ per bottle, 5 bottles for \$5.
 TO ASSIMILATE, for Fits and Dyspepsia,
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continued to speak kindly to a father, and the

OVATING PILLS, for Costiveness and de-
 cent of the Liver, Stomach and Bowels. 50 cents
 Postage when sent by mail 9 cents.
 ERIAL OINTMENT, 50 cents per bottle. All
 the pills must be sent by Express.
 ON AGENCY, 50 Kneeland St., S. Lith.

49 SUMMER STREET, MARCH 6, 1865. Car-
 Closing Out Stock! The undersigned, in
 tion of a change in business, beg to announce

the Saviour; but all that t

termination to close out their entire stock of
Rugs, Oil Cloths, Mattings, &c., within the next
days, and in order to effect this end, they will
sell the inducements to purchasers, either in the trade
mail, as cannot fail of its accomplishment.

The stock comprises an extensive assortment of rich,
and low priced Goods in the newest and
styles, which, combined with the inducements
to be offered in prices, they flatter themselves
and the utmost satisfaction to customers and

uld answer was, "O that I
feelings now that I had

and the utmost satisfaction to customers, and
 speedy sale. JOHN H. PRAY, SONS & CO.
 11-2t

of twelve!" He soon said

1. He had failed to follow the instructions of the

days of youth : and the sa